

**A Table directing to what Tunes, here-
tofore in vse ; every Psalme in this Trans-**

lation, may be sung.

T*O the Tune of the first Psalme in the olde Transla-
tion & to 30. other Tunes there used, sing these ;*

3. 4. 5. 7. 10. 11. 13. 15. 18. 22. 23. 24. 26. 29. 31.
35. 37. 42. 43. 44. 46. 47. 50. 53. 59. 61. 62. 64. 65.
70. 73. 75. 76. 77. 85. 86. 88. 92. 95. 102. 110. 111.
116. 119. 120. 128. 130. 131. 134. 135. 142. 145.

*To the Tunes of the 51. Psalme & of the 100. Psalme
heretofore used ; & to the Tunes of the X commande-
ments. Of the Lamentation imprinted at the end of the
old Psalmbooke, & to the Tune of the Songe, beginning
thus, From Turke & Pope &c. Being five severall
Tunes, may these Psalmes be sung.* 1. 2. 6. 14. 16. 19.

20. 21. 27. 28. 30. 32. 34. 33. 41. 45. 49. 51. 52. 54.
56. 63. 66. 69. 72. 79. 81. 83. 84. 89. 90. 91. 96. 98.
99. 100. 101. 103. 109. 112. 114. 117. 121. 136. 139.

*To the Tune of the Pater noster at end of the old
Psalmbooke, may be sung these. Psal. 5. 9. 17. 33. 39.
40. 48. 57. 87. 94. 118. 105. 122. 123. 233. 137. 149.*

To the Tune of the 25. Psalme heretofore : sing these.
25. 36. 67. 82. 115. 126.

To the Tune of the 50. Psalme heretofore : sing these 16.
53. 78. 104. 106. 107. 132. 140. 141. 143. 144.

To the Tune of the 113. Psalme heretofore, sing these.
22. 58. 60. 80. 108. 113.

To the Tune of the 122. Psalme heretofore : sing these.
13. 55.

To the Tune of the 124. Psa. heretofore : sing these 71. 74.
91. 124. 129. 133.

To the Tune of the 130. Psalme heretofore : sing these.
39. 100. 127. 150.

To the Tune of the 143 heretofore : sing these. 113. 146.
147. 148.

*The Psalmes that are Aphabeticall
are doubly translated, & some few other : One of which
translations is to be sung to French Tunes,*

A Table directing to what Tunes, heretofore in vse ; every Psalme in this Translation, may be sung.

TO the Tune of the first Psalme in the olde Translation & to 30. other Tunes there used, sing these ;

3. 4. 5. 7. 10. 11. 13. 15. 18. 22. 23. 24. 26. 29. 31. 35. 37. 42. 43. 44. 46. 47. 50. 53. 59. 61. 62. 64. 65. 70. 73. 75. 76. 77. 85. 86. 88. 92. 95. 102. 110. 111. 116. 119. 120. 128. 130. 131. 134. 135. 142. 145.

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To the Tune of the Pater noster at end of the old Psalmebooke, may be sung these. Psal. 5. 9. 17. 33. 39. 40. 48. 57. 87. 94. 118. 105. 122. 123. 233. 137. 149.

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To the Tune of the 143 heretofore : sing these. 113. 146. 147. 148.

The Psalmes that are Aphabeticall are doubly translated, & some few other : One of which translations is to be sung to French Tunes,

THE
HYMNES
AND SONGS OF
the CHURCH.

Divided into two parts.

The first part comprehends the
Canonicall Hymnes, and such parcels of
Holy Scripture, as may properly be sung,
with some other ancient Songs
and Creeds.

The second part consists of Spirituall
Songs, appropriated to the severall Times
and Occasions obserueable in the
Church of England.

Translated and Composed by G. VV.

L O N D O N
Printed for G. W. 1623.

Cum Privilegio Regis Regali.

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THE FIRST PART OF
The HYMNES and SONGS of
 the CHVRCH, containing those which are
 Translated out of the *Canonickall Scripture* ;
 Together with such other Hymnes, and Creeds,
 as haue anciently beene sung in the
 Church of ENGLAND.

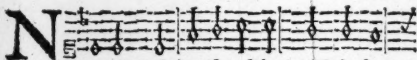
The Preface.

Plainely false is their supposition, who conceive, that the *Hymns* Songs, and Elegies of the *Old Testament*, are impertinent to these latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to bee done, or written, for their owne sakes, so much, as that they might bee profitable to warne and instruct vs of the latter Times; according to *Saint Paul*, 1 *Cor.* 10. And indeed, so much is not onely testified by that *Apostle*, in the place aforesaid, and throughout the Epistle to the *Hebrewes*; but the verie names of those *Persons* and *Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it: and farre better expresse the nature of that which they mystically point out, then of what they are literally applied vnto; as those who will looke into their proper significations shall apparantly discover. That, therefore these parcels of *Holy Scripture* (which are for the most part *Meter* in their Originall Tongue) may bee the better remembred, to the Glorie of God, and the oftner repeated, to those ends for which they were written: they are here disposed into *Lyrick-verse*: and doe make the *First Part* of this Booke. VVhich Booke is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought Part of the Churches *Liturgie*: but because they are made in the Person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholike Church*.

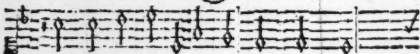
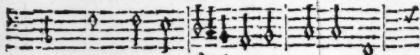
The first Song of Moses. Exod. 15.

THIS Song was composed and sung, to prayse the Lord, for the Israelites miraculous passage through the Red-Sea: and for their deliv'ry from those Egyptians, who were there drowned. It may (and should also) be sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mysticall senses thereof. Historically, in commemoration of that particular Deliverance which God had so long agoe. & so wondrously vouchsafed to his persecuted and afflicted Church. Mystically, in acknowledgement of our owne powerfull Deliverance from the bondage of those Spiritual Adversaries, whereof those were the Types. For, Pharoh (signifying vengeance) typified Our great Enemie, who with his host of Temptations, Afflictions, Sec. pur'seth us in our passage to the Spiritual Canaan. The Red-Sea, represented our Baptisme, 1. Cor. 10. 2. By the Dukes and Princes of Edom (mentioned in this Song) are prefigured those powers and friends of the kingdom of Darkeesse, which are, or shall be, mortified at the waves of our Regeneration. And therefore, this Hymne may very properly be used after the Administration of Baptisme.

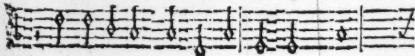
SONG 1.



Ow shall the praises of the LORD be sung:



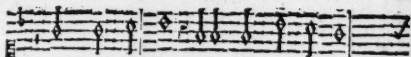
For, hee a most renowned Triumph wonne:



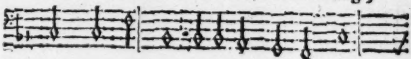
Both

Song 1.

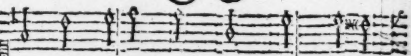
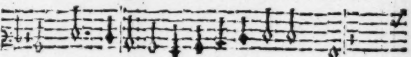
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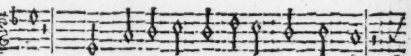
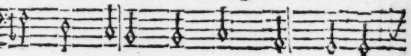
Both Horfe and Man into the Sea hee flung ;



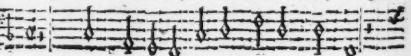
And them together there hath overthrowne.



The LORD is He, whose strength doth make me



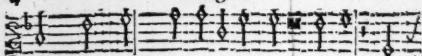
strong ; And hee is my Saluation and my Song.



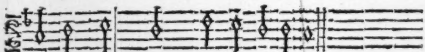
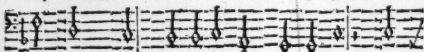
A ;

My

Song I



My GOD, for whom I will a House prepare; My



Fathers GOD, whose praise I will declare.



2

Well knowes the LORD to war what doth pertaine;

The LORD Almighty is his glorious Name:

He Pharaohs Charrets, and his armed Train,

Amid the Sea o'rewhelming, ouercame:

Those of his Armie that were most renoun'd,

Hee hath together in the Red-sea drown'd;

The Deepes, a covering ouer them were throwne,

And, to the bottome sunke they, like a stone.

3

LORD, by thy powre thy Right-hand famous growes:

Thy Right-hand, LORD, thy Foe destroyed hath:

Thy Glory thy Opposers ouerthrowes:

And, stubble-like, consumes them in thy wrath.

A blast but from thy nostrils forth did goe,

And vp together did the waters flow:

Yac,

Song 1.

Yea, rowled vp on heaps; the liquid Flood
Amid the Sea, as if congealed, stood.

4

I will pursue them (their Pursuer cri'd)
I will o'retake them, and the spoile enioy :
My lust vpon them shall be satisfi'd :
With Sword vnsheath'd my hand shall them destroy.
Then from thy breath a gale of winde was sent ;
The billowes of the Sea quite o're them went :
And they the mightie waters sunke into,
Eu'n as a weightie peece of Lead will doe.

5

L O R D, who like thee among the G O D S is there :
In holinesse so glorious who may bee !
Vvhose praises so exceeding dreadfull are !
In doing wonders who, can equall thee !
Thy glorious Right-hand thou on high didst reare,
And in the earth they quickly swallow'd were :
But thou, in mercie, on-ward hast conui'd
Thy People, whose redemption thou hast paid.

6

Them, by thy strength, thou hast bin pleas'd to beare
Vnto a holy Dwelling place of thine :
The Nations at report thereof shall feare,
And grieve shall they that dwell in Palestine,
On Edoms Princes shall amazement fall :
The mightie men of Moab tremble shall,
And, such as in the land of Cana'n dwell,
Shall pine away, of this when they heare tell.

7

They shall bee ceazed with a horrid feare :
Stone-quiet thy Right hand shall make them be,

A 4

Til

Till passed ouer, *L O R D*, thy *People* are,
(Till those passe ouer, that were bought by thee.)

For, thou shalt make them to thy *Hill* repaire,
And plant them there (oh *Lord*) where thou art heire,
Eu'n there, where thou thy *Dwelling* hast prepar'd,
That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne:
(His Soueraignty shall neuer haue an end)
For, when as *Pharoh* did into the *Maine*
VVith Charrets, and with horsemen downe descend,
The *Lord* did backe againe the *Sea* recall,
And with those waters overwhelm'd them all:
But, through the verie inmost of the same,
The Seed of *Israell* safe and drie-shod came.

The second Song of Moses.

THis Song was given by God himselfe, to be taught the Iewes; that it might remaine as a witnesse against them when they should forget his benefits. For, it appeares, the *Divine* wisdom knew, that when the Law would be lost and forgassen, a Song might be remembred to possesse. In this Hymne (*Heaven* and *Earth* being called to witnesse) the Prophet makes first a narration of the Iewes perversenesse: and then delivereth prophetically three principall things; wherein diuers other particulars are considerable. The first is, a Prediction of the Iewes Idolatry, with the punishment to fit. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to sing it often, in remembrance of Gods Iustice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redeemers fauour as they) we should by the repetition heereof, seeke so to stirre up our considerations, that (as *S. Paul* counselleth) we might the better meditate the goodnesse and severitie of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apostle aduiseeth. Rom. 11. 31.

SONG

Song 2.

7

SONG. II

Sing this as the first Song.

TO what I speake an eare yee *Heauens* lend,
 And heare thou earth what words I utter will.
 Like drops of Raine, my Speeches shall descend,
 And as the Dew, my Doctrine shall distill:
 Like to the smaller Raine on tender flowers,
 And as vpon the grasse the greater showers:
 For, I the *L O R D S* great name will publish now,
 That so our *G O D* may praised bee of you.

2

Hee is that *Rocke*, whose workes perfection are:
 For, all his waies with iudgment guided bee:
 A *G O D* of truth, from all wrong-doing cleare:
 A truly iust, and righteous-one is he,
 Though they themselves desil'd vnlike his Sonnes,
 And are a crooked race of froward-ones.
 Oh mad and foolish Nation! VVhy dost thou
 Thy selfe vnto the *Lord* so thanklesse show?

3

Thy *Father* and *Redeemer* is not hee?
 Hath hee not made, and now confirm'd thee fast?
 Oh! call to minde the daies that older bee,
 And weigh the yeares of many ages past.
 For, if thou aske thy *Father*, hee will tell,
 Thy *Elders* also, can informe thee well.
 How he (*the high'st*) did *Adams* sonnes diuide,
 And shares for euery Family prouide,

4

And how the *Nations* Bounds hee did prepare,
 In number with the Sonnes of *Israhel*.

For

For, in his *People* had the *LORD* his share,
And *Iacob* for his part allotted fell:

VVhom finding in a place posselt of none,
(A Desert vast, vntilled and vnknowne)

Hee taught them there, hee led them farre and nigh,
And kept them as the Apple of his eye.

5

Eu'n as an *Eagle*, to prouoke her young,
About her nest doth houer here and there.
Spread forth her wings to traine her birds along,
And sometime on her backe her younglings beare:

Right so, the *Lord* conducted them alone,

VVhen for his aid, *Strange-god* with him was none.
Them on the High-lands of the earth hee set,
VVhere they the plenties of the field might eate.

6

For them hee made the *Rocke* with *Honey* flow:
Hee drained oyle from stones, and them did feed
VVith Milke of Sheep, with Butter of the Cow,
VVith Goats, fat Lambs, and Rams of *Bashan* breed:

The finest of the wheat hee made their food,
And of the Grape they drunke the purest blood.

But, herewithall vnthankfull *Israel*
So fat became, hee kicked with his heel.

7

Growne fat, and with their grossenesse couer'd o're,
Their *God*, their Maker, they did soone forsake:
Their *Rocke* of health regarded was no more;
But with strange Gods, him ielous they did make.

To moue his wrath, they hatefull things deuiz'd:

To *Diuels*, in his stead, they sacrific'd;

To *Gods* vnknowne, that new inuented were,

And

Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath :
VVhich when the *LO R D* perceiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, Ile hide my face :

For, they are faithlesse Sonnes, of froward race :
My wrath, with what is not a *God*, they moue ;
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,
Their wrathfull iealousie will moue for this :
And by a foolish *Nation* make them fret.

For, in my wrath a fire inflamed is,

And downe to Hell the earth consume, it shall ;

Eu'n to the Mountaines botstoms, fruit, and all.

In heaps vpon them mischiefes will I throwe ;

And shoote mine Arrows till I haue no moe.

10

VVith hunger parched, and consum'd with heat,
I will enforce them to a bitter end :

The teeth of beasts vpon them will I set ;

And will the poyfnous dust-fed Serpent send.

The Sword without, and Feare within, shall slay

Maids, youngmen, babes, and him whose haire is gray.

Yea, I had vow'd to spread them here and there,

Men might forget that such a *People* were.

11

But this the *Foe* compel'd mee to delay ;

Lest that their aduersaries (prouder growne)

Should (when they heard it) thus presume to say :

This

This, not the *LORD*, but our high hand hath done.
 For, in this *People* no discretion is,
 Nor can their dulnesse reach to iudge of this.
 Oh had they wisdome, this to comprehend:
 That so they might bethinke them of their end.

12

How should one make a thousand runne away,
 Or two men put ten thousand to the foyle:
 Except their *Rocke* had sold them for a pray,
 And that the *L O R D* had clos'd them vp the while?
 For, though our *Foes* themselves the Iudges were,
 Their *God* they cannot with our *G O D* compare.
 For, they haue Vines like those that *Sodom* yeelds,
 And such as are within *Gomorrab* fields.

13

They beare the Grapes of gall vpon their Vine,
 Extreame ly bitter are their clusters all;
 Yea, made of *Dragons* venome is their wine,
 And of the cruell *Aspes* infectious gall.
 And can this (ever) bee forgot of mee?
 Or not bee sealed where my treasures bee?
 Sure, *mine is vengeance*, and I will repay:
 Their feet shall slide at their appointed day.

14

Their time of ruine neere at hand is come:
 Those things that shall befall them hast will make.
 For, then the *L O R D* shall giue his *People* doome,
 And on his *Seruaunts*, kinde compassion take,
 VVhen he perceiues their strength bereft and gone,
 And that in prison they are left alone;
 VVhere are their *Gods* become? hee then shall say,
 Their *Rocke*, on whom affiance they did lay?

15 Who

15

Who are the fattest of their Sacrifice ?
 Who of their Drinke-oblations dranke the wine ?
 Let those vnto their succour now arise,
 And vnder their protection them enshrine.

Behold, consider now, that I am Hee,
 And that there is no other G O D with mee :
 I kill, and make aliue : I wound, I cure,
 And there is none can from my hand assure.

16

For, vp to heau'n on high my hand I reare ;
 And (as I liue for euer) this I say,
 VWhen I my shining sword to whet prepare,
 And shall my hand to acting vengeance lay,
 I will not cease till I my Foes requite,
 And am aueng'd on all, that beare me spight :
 But in their blood, which I shall make to flow,
 VWill sleepe mine arrowes, till they drunken grow.

17

My sword shall eate the flesh and blood of those,
 Who shall be either slaine or brought in thrall,
 When I begin this vengeance on my Foes.
 Sing therefore, with his People, Nations all.

For, he his seruants blood with blood will pay,
 And due auengement on his Foes will lay :
 But to his Land compassion he will show,
 And on his People mercy shall bestow.

The Song of Deborah and Barak. Iudg. 5.

This Hymne was composed to glorifie GOD for the great overthrow giuen
 to Sissera : who consuming armed with many hundred Chariots of iron a-
 gainst

gainst the pldre oppressed Israelites; (when they had not a sword or speare among 40000. of them) was neuertheless miraculously discerned; to shew the unbelieving people, that the Lord onely is the God of Battels; and that he is both able, and doth often deliver his Church, without the ordinary means. By the repetition hereof, we praise God, in commemorating one of the great Deliverances heretofore vouchsafed to his Church. And in these times of feare and wavering, we may also by this memorable example of Gods providence, strengthen our faith, which is many times weakened by the outward power, prosperity, or vaine boasting of the Churches adversaries: Who shall (doubtlesse) be at last shamefully ruined (according to the Prophetickall Imprecation concluding this Song) notwithstanding their many likelihoods of prevailing. Yea, then, perhaps, shall that destruction come on them, to Gods greater Glory, when our estate seems to be most desperate.

SONG. III.

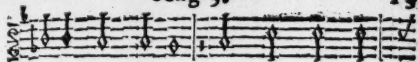
Sing praises Isr^l to the LORD, that thee auen-

ged so; When to the fight with free accord the

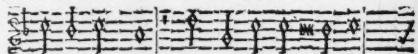
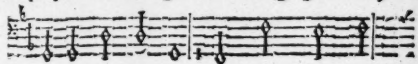
people

Song 3.

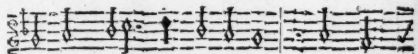
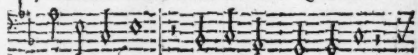
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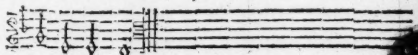
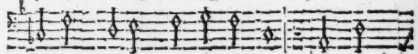
people forth did goe. You Kings giue care;



you Princes heare, while to the LORD I raise



My voyce aloud, and sing to GOD, (the LORD



of Isi'el) praise.



2 VWhen

When thou departedst, *LORD*, from *Sin*;
 When thou lefist *Edem* field,
 Earth shooke, the heavens dropped there,
 The Cloudes did water yeeld.

LORD, at thy sight
 A trembling fright
 Vpon the Mountaines fell:
 Eu'n at thy lookes,
Mount Sinai shooke,
LORD God of *Israell*.

Not long agoe, in *Shamgar's* dayes,
 Old *Anath's* valiant Sonne;
 And late, in *Isaels* time, the wayes
 Frequented were of none:

The passengers
 Were wanderers,
 In crooked pathes vnknowne;
 And none durst dwell,
 Through *Israell*,
 But in a walled Towne.

Vntill I *Deborah* arose,
 (Who rose a Mother there)
 In *Israels*, when new *GO'DS* they chose,
 That fild their gates with warre.
 And they had thee
 Nor shield nor Speare
 In their possession, then;
 To arme (for fight)
 One *Israelite*

Mong forty thousand men.

To these that *Israel's* Captaines are,
 My heart doth much encline ;
 To these, I meane, that willing were :
 O LORD the praise be thine.

Sing ye, for this,
 Whose vse it is
 To ride on Asses gray ;
 All ye, that yet
 In *Middin* sit,
 Or trauell by the way.

The place where they their water drew,
 From Archers now is cleare.
 The LORDS vprightnes they shall shew,
 And his iust dealing there.

The *Hamlets* all,
 Through *Israel* shall
 His righteousnesse record :
 And downe vnto
 The Gates shall goe
 The people of the L O R D.

Arise oh *Deborah*, arise ;
 Rise, rise, and sing a Song.
Abinoam's sonne, oh *Barak* rise :
 Thy Captiues lead along.
 Their *Princes* all,
 By him made thrall
 To the Suruiuor bee.
 To triumph on

The *Mightie-one*,
The L O R D vouchsafed mee.

8

A roote from out of *Ephraim*,
Gainst *Amaleck* arose :
And (of the people) next to him,
The *Beniamitts* were those.
From *Machir* (where
Good Leaders are)
Came well experienc'd men :
And they came downe
From *Zabulon*,
That handle well the Pen.

6

Along with *Deborah* did goe
The Lords of *Isachar* ;
With *Isachar* , eu'n *Barak* too,
Was one among them there.
Hee forth was sent ,
And marching went
On foot the Lower-way.
For *Ruben* (where
Diuisions were)
Right thoughtfull-hearts had they.

10

The bleating of the flockes to heare,
Oh wherefore didst thou stay ?
For *Ruben* (where diuisions were)
Right thought-full hearts had they.
But, why did they,
Of *Gilead* stay
On *Iordans* other side ?

And

And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide?

11

Among his harbours lurking by
The Sea-side *Asbur* lay.
But *Zebulun*, and *Nephthali*
Kept not themselves away.
They people are,
Who fearless dare
Their lives to death expose;
And did not yeelde
The hilly-field,
Though *Kings* did them oppose.

12

With them the *Cananitish* Kings
At *Tanach* fought that day,
Close by *Megiddo's* water-springs;
Yet bore no Prize away.
For, lo, the *Starres*
Fought in their spheres:
Gainst *Sisera* fought they.
And some (by force)
The water-course
Of *Kishon*, swept away.

13

Eu'a *Kishon* River, which was long
A famous Torrent knowne.
Oh thou my soule! oh thou, the strong,
Hast brauely troden downe.
Their *Horse* (whose pass
So lost was)

B 2

their

Their hooves with prauncing wound;
 Those of the *Strong*,
 That kickt and flung,
 And fiercely beat the ground.

14

A heauy curse on *Meroz* lay:
 Curst bee her dwellers all.
 The *Angell* of the LORD doth say
 That Cise curse you shall.
 And therefore this
 Accursing is;
 They came not to the sight.
 To helpe the LORD,
 (To helpe the LORD)
 Against the *Men of might*.

15

But blest bee *Isel*, *Heber's* Spouse
 The *Kenite*; blest be shee.
 More then all women are, of those
 That vse in Tents to bee.
 To him did shee
 Giue milke, when hee
 Did water onely wish;
 And butter set
 For him to eate,
 Vpon a Lordly dish.

16

She in her Left hand tooke a Naille,
 And rais'd vp in the Right
 A workemans Hammer, where-withall
 She *Sisera* did smite.
 His head shee tooke,

When

When shee had strooke
His pierced Temples through.
Hee fell withall :
And in the fall,
Hee at her feet did bow.

17
Hee at her feet did bow his head ;
Fell downe, and life forsooke.
Meane-while his longing *Mother* did,
From out her window looke :
Thus, crying at
The Lattice grate,
Why staies his Chariot so
From hastning home ?
Oh ! wherefore come
His Chariot wheelles so slow ?

18
As thus she spake, her *Ladies-wife* !
To her an answer gaue :
Yea, to her selfe, her selfe replies ;
Sure, *speed* (saith she) *they haue* :
And all this while ,
They part the spoyle ;
A *Damsell* one, or twaie ,
Each homeward beares,
And *Sisera* shares
A partie-coulor'd pray.

19
O Needle-worke , both sides of it
In diuers colours are ;
And such it is , as doth besit
the *Spoylers* necke to weare.

So LORD, still so,
Thy foes o're-throw :
But, who in thee delight,
Oh ! let them be
Sun-like, when hee
Ascendeth in his might.

The Song of Hannah. 1. Sam. 2. 1.

Hannah, the Wife of Elkanah, being barren (and therefore upbraid
and vexed by Peninnah, her Husbands other Wife) prayed unto the
Lord for a Sonne. And having obtained him, glorified God in this Song,
for delivring her from the contempt of her Adversarie. By Hannah (which
signifieth Grace, or Gracious) was the Church of Christ represented: And
by Peninnah (signifying despised, or forsaken) was figured the Jewish Syna-
gogue. This Song, therefore, is to be understood as a Mysticall Prophecie of
that Abiection of the Jewes, and Calling of the Gentiles, which was fulfilled
upon the birth of Iesus Christ, our true Samuel: at whose Conception, the
Blessed Virgin Mary, in her Magnificat, acknowledged the verifing of many
particulars fore-told in this Song; even almost in the same words. In memo-
riall therefore of those Mysteries, wee ought to sing this Hymne: To comfort
us also against the pride and arrogancie of those, who, by reason of their Mul-
titudes shall scorne and upbraid the true Church, as Mother onely of a few
poore and obscure Children. And wee may use it likewise to prayse God for
that fruitfulness which he hath given to our Holy-Mother, who hath lately had
many Children advanced to be Kings, and to sit on the most eminent Thrones
of Glory in the Earth, according to this Prophetical Song.

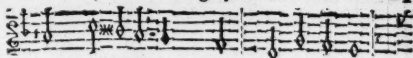
SONG IIII.

NOW in the LORD my heart doth pleasure take :

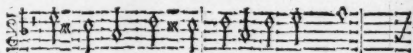
My

Song 4.

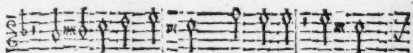
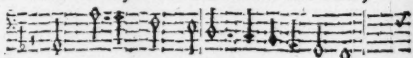
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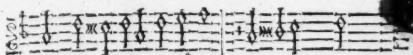
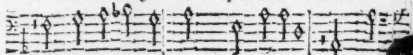
My horne is in the *L O R D* aduanced high.



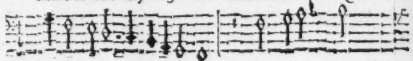
And to my foes an answer I will make;



Because in his saluation ioy'd am I. Like him



there is not any *holy-One* : And other *L O R D*



B 4

beside



beside him there is none:



2

Nor like our *GOD*, another God is there.
 So proudly vaunt not then as heretofore:
 But, let your tongues from henceforth now forbear
 All vaine-presuming words, for euermore. (knowes,
 For why? the *LORD* is *GOD*, who all things
 And doth each purpose to his end dispose.

3

Now broken is their Bow, that once were stout:
 And girt with vigor, they that stumbled are.
 The Full, themselves for Bread haue hired out;
 Which now they neede not doe, that hungry were.
 The barren VVombe doth seuen Children owne;
 And shee, that once had many, weake is growne.

4

The *LORD* doth slay, and he reuiues the slaine;
 Hee to the Graue doth bring, and backe he beares:
 The *LORD* makes poore; and rich he makes againe:
 Hee throweth downe; and vp, on high, he reares.
 Hee from the dust, and from the dunghill, brings
 The Begger, and the poore to sit with Kings.

3

Hee reares them, to inherite *Glories* Throne.
 For why? the *LORD'S* the Earth's vpholders are;
The

The World hath hee erected theretupon.

Hee to the footing of his *Saints* hath care.

But, dumbe in darkenesse, Sinners shall remaine :

For in their strength, shall men be strong in vaine.

6

The *L O R D* will to destruction bring them all,

(Eu'n eu ry one) that shall with him contend :

From out of heau'n hee thunder on them shall,

And iudge the World, vnto the farthest end.

With strength & power, his *King* hee will supply;

And raise the Horne of his *Anointed*, high.

The Lamentation of *Dauid* ouer *Saul*,
and *Jonathan* his sonne. 2. Sam. 1. 17.

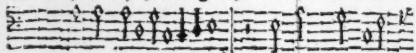
IN this *Funeral* Elegie, *Dauid* bewaileth the death of *Saul* and *Jonathan*. From whence, these observations may be collected. First, that the slaughter of a valiant Prince is an outward blemish, and iust cause of sorrow in the State. Secondly, that the ingulfing of an *Aduersarie* is not the least affliction. Thirdly, that the Mountaine of *Gilboa* are accursed to this day. For, by *Gilboa* (which is interpreted slipperie or inconstant) is mystically understood that irresolution or despaire, by which men fall into the power of their spirituall *Aduersarie*. Fourthly, we hence may learne to commemorate the things which are prayse worthy even in our enemy. Lastly, it sheweth vs, that wise and good men may tender one Friend more affectionately then another, and that it may becometh them not, to bewaile their death. This is to be song ironically for our destruction, in the particulars afore mentioned. And may be objected as a *Patterne* for our *Funeral* Poemes.

SONG

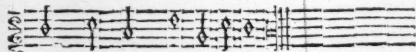
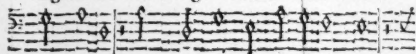
Song 5.
SONG. V.



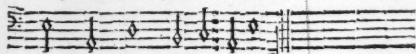
Thy beauty *Israel* is gone; slaine on the Placet-



high is hee : The Mightie now are overthrowne.



Oh, thus how commeth it to bee!



Let not this newes their streets throughout,
In *Gath*, or *Askalon*, be to'd
For feare *Philistia's* daughters flout:
Lest vaunt th'vncircumcized should.

2

On you hereafter, let no dewe

You

You M
Let the
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Th

You Mountaines of *Gilboa* fall :

Let there be neither showers on you,
Nor Fields, that breede an Offring shall.

For there, with shame, away was throwne
The Target of the Strong (alas)
The Shield of *Saul*; eu'n as of One,
That ne're with Oyle annointed was.

Nor from their blood that slaughter'd lay,
Nor from the fat of strong-men slaine,
Came *Jonathan* his Bow away,
Nor drew forth *Saul* his Sword in vaine.

In life-time, they were louely faies;
In death they vndiuided are.
More swift then Eagles of the ayre,
And stronger they, then Lyons were.

Weepe *Israels* Daughters, weepe for *Saul*,
Who you with Skarlet hath arai'd;
VWho cloathed you with Pleasures all,
And on your Garments, Gold hath laid.

How comes it, hee that mightie was,
The foyle in battaile doth sustaine!
Thou *Jonathan*, oh thou (alas)
Vpon thy Places-high, wert slaine.

And much distressed is my heart,
My Brother *Jonathan*, for thee:
My verie Deare-delight thou wert,
And wondrous was thy loue to mee.

So wondrous, it surpassed farre
The loue of Women (eu'ry way)

Oh,

Oh, how the Mighty fallen are!
How warlike Instruments decay!

David's Thanksgiuing. 1. Chro. 29. 10.

KING David, hauing by perswasions, and his owne liberall example, stirred up the People to a bountifull Beneuolence toward the building of Gods Houſe; prayed him for that willing and chearefull free Offering. And in his Thankſgiuing we obſerue this methode. Firſt, he acknowledgeth Gods Bleſſedneſſe, Greatneſſe, Power, Glorie, Victorie, Maieſtie, Bountie, with the like: and confeſſeth in generall, that Honor, Riches, Strength, with all other good things, are at the Almightyes diſpoſing. Secondly, hee therefore prayeth the Lord; and acknowledgeth alſo, that his, and the Peoples willingneſſe to giue, came not of themſelues, but was Gods owne proper Gift (as well as that which they had giuen.) Laſtly, he prayeth for the continuance of Gods Bleſſings, both upon their purpoſes and endeuors: and, that their Beneuolence may be diſpoſed to that end for which it was giuen. This Song may be very properly uſed, whenſoever among vs there hath bene any free and liberall Contributions to good and pious ends. And to fit the ſame the better to ſuch purpoſes, the Perſons, and ſome few Circumſtances, are a little changed in this Tranſlation.

SONG VI.

Sing this as the fiſt Song.

OH LORD, our euerlaſting GOD,
Bliffe, Greatneſſe, Power and Praise is thine:
With thee haue Conquists their abode,
And glorious Maieſtie Diuine.

All things that Earth and Heau'n afford,
Thou at thine owne diſpoſing haſt.
To thee belongs the Kingdome, LORD,
And thou, for Head, o're all art plac't.

2

Thou wealth and honour do'ſt command;

To

Song 6.

27

To thee made subiect all things bee :
Both Strength & Pow're are in thine hand,
To bee dispos'd as pleaseth thee.

And now , to thee our GOD therefore,
A Song of Thankefulnesse wee frame ;
(That what wee owe, wee may restore)
And glorifie thy glorious *Names*.

3

But what, or who are wee (alas)
That wee in giuing are so free !
Thine owne before , our *Offring* was,
And all wee haue , wee haue from thee.

For wee are Guests and Strangers here,
As were our *Fathers* in thy sight :
Our daies but shaddow-like appeare,
And suddenly they take their flight.

4

This *Offring*, LORD our GOD, which thus .
Wee for thy Names-*sake*, haue bestowne,
Deriued was from thee , to vs ;
And that wee giue, is all thine owne.

O GOD, thou prou'st the heart, wee knowe,
And do'st affect vprightnesse there :
With gladnesse, therefore, wee bestow
What wee haue freely offer'd here.

5

Still thus (Oh LORD our GOD) encline
Their meanings , who thy People bee.
And euer let the hearts of thine
Be thus prepared vnto thee.

Yea, giue vs perfect hearts , wee pray,
That wee thy Precepts erre not from :

And

And graunt, our Contribution may
An honour to thy Name become.

The Prayer of Nehemiah. Nehem. 1. 5.

NEhemiah, determining (as the storie sheweth) to mone Artaxerxes for the repaire of the Citie and House of the Lord, first made this Prayer: Wherein hauing acknowledged the Maiestie, Iustice, and Mercie of God, he confesseth the haynousnesse of his and his Peoples sinnes; desireth forgiveness; entreateth for the Peoples deliuerance from captiuitie; and requesteth, that he may find fauor in the sight of the King his Master. Now, we who by regeneration are the Sonnes of Israel (and such, as in a spiritsmall sense may be said also to be disperſed among the Heathen, as often as we are carried captiue by the Heathenish concupiscences and vanities of the World) euen we may in a literall sense make vse of this excellent forme of Confession; before our severall Petitions. And doubtlesse, a faithfull vsing of these the Holy-Ghosts owne words (with a remembrance of the happy successe they heretofore had) will much strengthen and excreaſe the hope, confidence, and comfort of him that prayeth. Who changing the two last Lines onely, may appropriate it to any necessitie. For example: If it bee to bee sung before Labour, conclude it thus; And beethou pleas'd, Oh Lord, to blesse, Our Labours with a good successe. If before a Iourney, thus; And, Lord, all dangers keepe vs from, Both going forth, and comming home. If before a Battaille, thus; And beethou pleas'd, in the Fight, To make vs victors by thy might. If in the time of Famine, thus; And, Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus; And grans that we, Lord, in thy feare, May to our profit speake and heare. And the like, as occasion requireth.

SONG VII.

Sing this as the 9 Song.

LORD GOD of Heau'n, who onely art
The mightie GOD, and full of feare;
Who neuer Promise-breaker wert,
But euer shewing mercie there,

Where

Where men affection beare to thee,
And of thy *Lawes* obseruers bee.

2

Giue care, and ope thine eies, I pray,
That heard thy Seruants suit may bee,
Made in thy presence, night and day,
For *Israels* Seed, that serueth thee :

For *Israels* Seed, who (I confesse)
Against thee grievously transgresse.

4

I, and my Fathers House did sinne,
Corrupted all our Actions bee :
And dis-respectiue wee haue bin
Of Statutes, Iudgments, and Decree,
Of those, which to retaine so fast,
Thy Seruant *Moses* charg'd thou hast.

4

Oh yet, remember thou, I pray,
These words, which thou didst heretofore
Vnto thy Seruant *Moses* say :

If ere (saidst thou) they vex mee more,

I will disperse them eu'ry where,
Among the Nations here and there.

5

But, if to mee they shalt conuert,
To doe those things my *Lawes* containe ;
Though spread to heau'ns extreamest part,
I would collect them thence againe,
And bring them there to make repose.
Where I to place my *Name* haue chose.

6

Now, these thy *Peoples* are (of right)

Thy

Thy *Servants*, who to thee belong ;
 Whom thou hast purchas'd by thy Might,
 And by thine Arme, exceeding strong :
 Oh let thine eare, Lord, I thee pray,
 Attentive bee to what I say.

7

The prayer of thy *Servant* heare ;
 Oh, heare thy *Servants*, when they pray ,
 (who willing are thy Name to feare)
 Thy *Servant* prosper thou to day :
 And bee thou pleas'd to grant, that hee
 May fauour'd in thy presence bee.

The Song of King Lemuel. *Prov.* 31. 10.

THIS Song is Alphabeticall in the originall. It containeth an admirable description of a good Wife: And these three things are here principally considerable; The advantage her husband receiveth by her; The commendable virtues she hath in her selfe; And the reward that followeth her. Her husbands advantages are these; A quiet heart free from jealousy or distrust of her; a rich estate without oppressing others; and place of honour in the Commonwealth. Her virtues are Industry, Providence, Cheerfulness, Courage, and Unweariedness in providing for, and disposing of her temporall affaires. Moreover, continuall love to her husband; liberality to the poore; government of her tongue; and chastity, so shee courses her household tasks. Her reward is this: Her husband is confident in her; she shall have comfort of her labours; her posterity shall bless her; her husband shall praise her above other women: she shall be honoured in life, and have joy at her death. It is, indeed, an excellent Marriage-Song, fit to be used as the solemnizing of those Rites. For it mixeth instruction becoming that occasion. Yea perhaps, the Musick of it would stirre up good affections also (where weeping and cords are now heard) if it were often sung in private Families.

SONG VIII.

Sing this as the 6 Song

WHO finds a Woman good and wise,
 A Gemme more worth then Pearles hath got ;
 Her

Her *Husbands* heart on her relies ;
 To liue by spoyle he needeth not :
 His comfort all his life is shee :
 No wrong shee willingly will doe :
 In *Wooll* and *Flax* her labours bee ;
 And cheerefull hands she puts thereto.

2

The *Merchant-ship* resembling right,
 Her food she from afar doth set :
 E're day shee wakes, that giue she might
 Her maids their taske, her household meat.
 A *Field* she viewes, and that she buies
 Her hand doth plant a Vineyard there ;
 Her loynes with courage Vp shee ties ;
 Her Armes with vigor strengthned are.

3

If in her worke shee profit feele,
 By night her *Candle* goes not out :
 Shee puts her fingers to the *Wheels* ;
 Her hand the Spindle twirles about.
 To such as poore and needy are ,
 Her hand (yea, both hands) reacheth shee:
 The Winter , none of hers doth feare ;
 For double cloath'd her household bee.

4

She Mantles maketh, wrought by hand,
 And silke and purple clothing gets :
 Among the *Rulers* of the Land,
 (Knowne in the Gate) her Husband sits.
 For sale , fine *Linnen* weaueth shee ,
 And *Girdles* to the Merchant sends :
 Renowne and strength her clothings be ,

C

And

And *Ioy* her latter time attends.

5

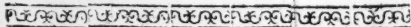
She speakes discretely when she talkes;
The law of grace her tongue hath leard:
She heeds the way her *Houſhold* walkes,
And feedeth not on bread vn-earn'd:

Her *Children* riſe, and bleſt her call;
Her *Husband* thus applaudeth her:
Oh! thou haſt far ſurpaſt them all,
Though many *Daughters* thriving are.

6

Deceitfull *Fauour* quickly weares,
And *Beauty* ſuddenly decays:
But, if the LORD ſhe truly feares,
That *Woman* well deſerueth praiſe.

The fruit her handie-worke obtaines,
Without repining grant her that;
And yeeld her what her labour gaines,
To doe her honour in the *Gate*.



THE SONG OF SONGS.

The Preface.

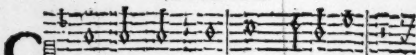
Such is the mercy of God, that he taketh advantage, even of our naturall affections, to beget in our ſoules an apprehenſion of his loue, and of the myſteries, which tend to our true happineſſe; to ſetting his diuine expreſſions to the ſeueral inclinations of men, that meanes might be provided to win ſome of all. For, otherwhile he doth it by comparing the ſame to the glories of a temporall *Kingdome*, to winne ſuch as are moſt deſirous of *honours*. Sometime he illuſtrates it by *Treasures*

fares, Gold, and precious Stones, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this Song of Solomon (wherein is mystically expressed the mutuall affection betwixt Christ and his Church, with the chiefe passages thereof throughout all Ages, from Abel to the last iudgement; at which time their blessed marriage shall be fully consummated) he doth most moouingly impart vnto vs the rauishing contentments of the diuine Loue, by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our Affections: And, doubtlesse, it powerfully prepaileth to the enflaming of their spirituall Loue, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat in a carnall sense, what is here spiritually intended, vpon paine of Gods heauie indignation: Nor let the wisdom of flesh and blood vainely neglect Gods fauour, in offering this for the comfort of such as will rightly apply the same, because some Atheists and sensuall men, shall perhaps turne this grace of God into wantonnesse, to their owne condemnation.

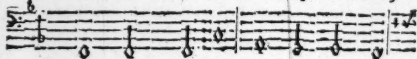
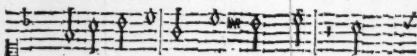
The first Canticle.

IN this Canticle, is first expressed that louing which the whole Catholicke Church had for the embraces of her Redeemer, (from the time of Abel, till his first coming) with her acknowledgements of his rauishing Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauours. Secondly, the particular Church of the Gentiles is brought in, entreating an undespised union with the Synagogue of the Iewes, both confessing and excusing her Enemies. Thirdly, the whole Catholike Church is againe introduced, as desiring to be fed and guided by her beloved Shepheard. Fourthly, her petition is most graciously answered, and she directed to follow the steps of the holy Patriarchs and Prophets. Finally, Christ describeth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring up of our spirituall Loue; hauing first seriously meditated these things: so wit; That desire we ought to haue more souler to be ioynd to Christ; the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his love; the deformity and dammage we sustaine till we be receiued into the communion of Saints; the readinesse of Christ to receive and direct vs; the pleasure he will make in our love; and the promise he will make for the further beautifying of our souls.

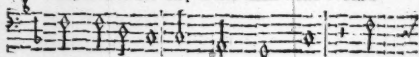
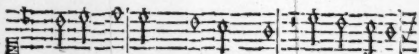
SONG IX.



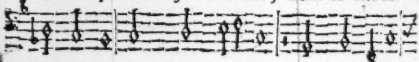
C Ome kisse mee with those lips of thine;

For, better are thy *Loues* then wine : And

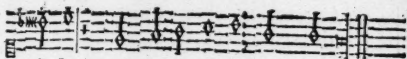
as the powred *Oyntments* bee; Such is the fa-



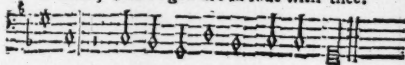

uour of thy *Name* : And for the sweetnesse of



the



the same, The *Virgins* are in loue with thee.



2

Begin but Thou to draw me on,
And then wee after Thee will runne:
Oh, *King*, thy Chambers bring me to;
So, wee in thee delight shall finde,
And more then wine thy loue will minde;
And loue thee, as the Righteous doe.

3

And Daughters of *Ierusalem*,
I pray you, doe not mee contemne,
Because that blacke I now appeare:
For, I as louely am (I know)
As *Kedar* Tents (appeare in shewe)
Or *Salomon* his Curtaines are.

4

Though blacke I am, regard it not:
It is but *Sun burne* I haue got:
Whereof my *Mothers* Sons were cause:
Their Vineyard-keeper me they made.
(Through enuy which to me they had)
So, mine owne Vine, neglected was.

5

Thou, whom my soule doth best affect,

C 3

Vato

Vnto thy pastures me direct,

Where thou at Noone, art stretcht along:

For, why should I be stragling aside,

Like her that loues to turne aside,

Thy fellow-shepheards flocks among ?

6

Oh, fairest of all *Womankind* !

(If him thou know not where to finde)

Goe, where the paths of Castell are:

Their Tract of foot-steps stray not from,

Till to the *Shepherds Tents* thou come;

And feede thy tender *Kidlings* there.

7

My *Loue*, thou art of greater force,

Then *Pharaoh's* troups of Charret-horse.

Thy cheekes, and necke made louely bee

With rowes of stone, and many a chaine :

And, wee gold borders will ordaine,

Beset with *siluer studs*, for thee.

The second *Canticle*.

THIS Song seemeth to set forth the myserie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appeare to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redeemers beauty, innocency, and delightfulness: with how pleasant and incorruptible an habitation, is prepared for those Louers; and what excellent priuiledges she hath by his fauor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spouses spirituall loue-sicke passions are expressed. And lastly (she having declared how she is enclosed in his embraces) there is warning

meaning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christs Natiuity, or at any other time; we having first prepared our selves by a fruitfull meditating the particular mysterie of the Song.

SONG X.

Sing this as the ninth Song.

While that the King was at repast,
My Spicknard his perfumings cast;
And twixt my breasts repos'd my Deare:
My Love, who is as sweet to mee,
As Myrrhe, or Camphire bundles bee,
Which at Engaddi Vineyards are.

2

Loe, thou art faire; loe, thou my Love,
Art faire, and eyed like the Dove:
Thou faire, and pleasant art my Deare:
And loe, our bed with flowers is strow'd:
Our House is beam'd with Cedar wood;
And of the Firre our Rasters are.

3

I am the Rose that Sharon yeelds,
The Rose and Lilly of the Fields,
And flower of all the Dales below.
My Love among the Daughters shewes,
As when a sweet and beauteous Rose
Amid her bush of thornes doth grow.

4

Among the Sonnes, such is my Deare,
As doth an Apple-tree appeare,
Within a shrubbie Forrest plac't.

C 4

I late me downe beneath his shade,
(Where to a great desire I had)
And sweet his fruit was to my tast.

5

Mee to his Banquet-house he bare,
Eu'n where his wine provisions are,
And there, his Love my banner was.
With Flaggons, mee from fainting stay;
With Apples comfort me, I pray;
For, I am sicke of Love (alas)

6

My head with his left-hand he staid:
His right-hand ouer mee he laid;
And by the Harts and Roes (said Hee)
You Daughters of Ierusalem,
Stirre not (for you I charge by them)
Nor, wake my Love, till pleas'd she be.

The third Canticle.

BY contemplating this Canticle, we may be mystically informed of Christs calling his Church in the Apostles, and of her estate in the beginning of Christianity, when he went from place to place (as a Herde over the Mountaines) to further the worke of our Redemption; wooing his Disciples (and in them his Church) to follow him, by shewing his Diuinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the spring-like reason of the Gospell, after the cloudy and Winter-like time under the Law, is here set forth. And then, the Church hauing petitioned, that the Curtaines of the Ceremoniall Law might be drawne away, as that she may both heare and see her Beloued in his unwailed perfections; she requesteth also, that the stee enemies of his Vineyard may be destroyed. She reioyceth likewise in their mutuall loves; and prayeth him that whilst the day of grace lasteth, she may on all occasions enjoy his

(preedy)

Heedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.

SONG XI.

Sing this as the first Song.

1

I **H**earc my *Loue*, and him I see
I Come leaping by the Mountains there:
Loe, o're the Hillocks trippeth Hee;
And *Roe*, or *Stag-like* doth appeare.
Loe, from behind the wall he pries:
Now, at the window grate is hee:
Now speakes my *Deare*, and saies, Arise,
My *Loue*, my *Faire*, and come with mee.

2

Loe, *Winters* past, and comne the *Spring*,
The Raine is gone, the Weather clears:
The Season wots the Birds to sing,
And on the Earth the flowers appeare.
The *Turtle* croweth in our Field:
Young *Figs* the *Fig-tree* down doth weigh,
The blossom'd *Vines* a savour yeeld;
Rise *Loue*, my *Faire*, and come away.

3

My *Dove*, that art obscured, where
The *Rocks* darke staires doe thee infold:
Thy voyce, thy sweet voice let me hear,
And Thee, (that lovely sight) behoold.

Those

Those *Foxes-Cubs*, the Vines that mar,
 Goe take vs whilst the Grapes be young :
 My *Loues* am I, and mine's my *Deare*,
 Who feeds the *Lilly-flowers* among.

4

While breake of Day, when shades depart,
 Returne my *Well-beloued-One* ;
 Eu'n as a *Roe*, or lusty *Hart*,
 That doth on *Bether* Mountaines runne.

For him, that to my soule is deare,
 Within my bed, by night I sought;
 I sought, but him I found not there:
 Thus therfore with my selfe I thought;

5

I'll rise, and round the Cittie wend,
 Through Lanes, and open waies I'll goe,
 That I my *Soules-delight* may finde:
 So, there I sought, and mist him too.

The *Cittie* watch me lighted on;
 Then aske I for my *soules delight*:
 And somewhat past them being gone,
 My *soules-beloued* found I straight.

6

Whom, there in my embrace I caught;
 And him forsooke I not, till hee
 Into my *Mothers* house I brought;
 Her Chamber who conceived mee.

You Daughters of *Ierusalem*,
 Stirre not (by field bred *Harts* and *Roes*;
 For you I doe adiure by them)
 Nor wake my *Loue* till shee dispose.

The fourth Canticle.

Here, the royall Prophet, first singeth Christ his going forth to preach the Gospell, metaphorically expressing it (and as it were) by way of admiration, as the excellent manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humaneitie, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the kingdome of darknesse. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, as well in regard of the precious matter of each severall part, as in respect of the forme and beauty of the whole Fabricke. And lastly, he exhorteth all the faithfull (under the name of the Daughters of Syon) to contemplate seriously the excellent glory of Christ, when (by his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what security and glorious contentment, we shall enjoy the embrace of our Redeemer; seeing his Bed & Plate for entertainement of the Daughters of Ierusalem (that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory implieth.

SONG XII.

Sing this as the fift Song.

WHats hee, that from the Desert there
Doth like those smoakie pillars come,
Which from the Incense and the Mirrhe,
And all the Merchant spices fume?

His Bed (which, loe, is Sions) ^{men}
Threescore stout men about it stand:
They are of Israel's valiant Ones;
And all of them with Swords in hand.

2

All those are men expert in fight,
And each one on his thigh doth weare

A sword, that terrours of the night
May bee forbid, from comming there.

King *Salomon*, a goodly place,
With trees of *Libanon* did reare :
Each pillar of it Siluer was ;
And gold the bases of them were.

With purple couer'd he the same;
And all the pauement (thoroug hout)
Oh Daughters of *Ierusalem*,
For you, with charitie is wrought.

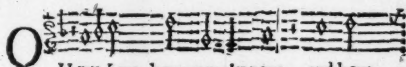
Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold yee may :
That Crowne his Mother set on him,
When he a married man was made,
And at the heart contentment had.

The fifth Canticle.

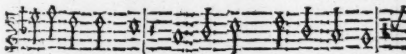
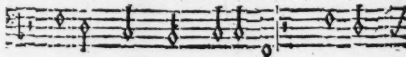
That loveliness which is found in the most beautiful body, endued with the riches of the minde, and adorned with the goods of fortune (being of all objects the most powerfull ouer humane affections.) The Holy Ghost in this Song of Songs, hath thereby mystically expressed the Churches estate in her severall Ages : that so it might the better worke into our soules an apprehension, both of those excellent perfections Christ hath bestowed on his Church, and the better inform us also of that unspeakable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her generall members is here described, with her Louers affection shewed towards her, about the time of the Gospells entrance; even when our blessed Saviour was abiding on the earth. But, the explanation of each generall Metaphor will be too large for this place : Nor will every capacity reach unto the particular application of them. It may suffice therefore, if such doe (by an implicate Faith) sing these Mysteries, with a generall application of them to Christ and his Church ; becoming

liking themselves members of that lovely Spouse; And that Iesus Christ is
 he, who in this Song professeth an entire affection, not onely to the whole
 mysticall body of the faithfull, but euen to every member of it in particular,

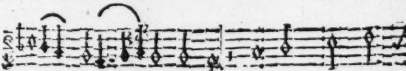
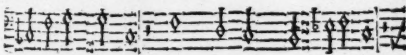
SONG XIII.



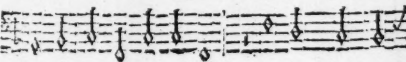
H my *Loue*, how comely now, and how



beautifull art thou Thou of Doue-like *Eies* a paire,



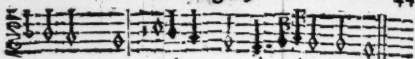
Shining haft within thy haire: And thy *Lockes* like



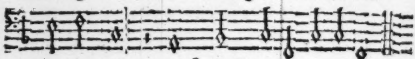
Kidlings

Song 13.

44



Kidlings bee, VVhich from *Gilead* hill wee see.



Like those Ewes thy *Teeth* doe show,
Which in rows from washing goe;
When among them there is none
Twinlesse, nor a barren one.
And thy *Lips* are of a red;
Like the *Rosie-colour'd* thread.

Speech becomming thee thou hast.
Vnderneath thy *Tresses* plac't
Are thy *Temples* (matchlesse faire)
Which (o'reshadow'd with thy haire)
Like *Pomegranats* doe appeare,
When they cut asunder are.

To that Fort thy *Neck's* compar'd,
Which with Bulwarkes *Dauid* rear'd;
Where a thousand shields are hung,
All the Targets of the Strong.
Breasts thou hast like twinned Roes,
Feeding where the Lilly growes.

While day-breake, and shades are gone,
To the Mountains I will runne:
To that hill whence *Mirth* doth come,

And

Song 13.

49

And to that of *Libanum*.
Thou my *Loue* all beautie art,
Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*,
Come with mee from *Libanum*.
From *Amana* turne thy sight,
Shenir's top, and *Hermons* height;
From the dennes of *Lions* fell,
And the hills where *Leopards* dwell.

7

Thou, my *Sister*, thou art shee,
Of my heart that robbeth mee;
Thou, my *Spouse*, oh thou art shee,
Of my heart that robbeth me,
With one of thine eies aspect,
And with one locke of thy necke.

8

Sister, and *espoused-Peere*,
Those thy *Breaſts* how faire they are!
Better be those *Dugs* of thine,
Then the most delicious wine:
And thine *Oyntments* odours are,
Sweeter then all *Spices* farre.

9

Loue, thy *Lips* drop sweetnesse so,
As the *Combs* of *Hony* doe.
Thou hast vnderneath thy *Tongue*
Hony mixt with *Milke* among.
And thy *Robes* doe sent as well,
As the *Frankincense* doth smell.

10 Thou

10

Thou, my Sister, and espous'd,
 Art a Garden, fast inclos'd;
 Walled-Spring, a Fountaine seal'd;
 And the Plants thy Orchard yeeld
 Are of the *Pomgranate-tree*,
 With those fruits that pleasant bee.

11.

Camphire there with *Nard* doth grow,
Nard, commixt with *Crocus* too,
Calamus, and *Cinamon*,
 with all trees of *Libanum*;
 Sweetest *Aloes* and *Myrrhe*,
 And all Spice that precious are.

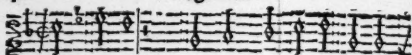
12

All the Gardens eu'ry where,
 Take their first beginning there.
 There the precious Fountaine lies,
 Whence all liuing waters rise:
 Euen all those Streames that come,
 Running downe from *Libanum*.

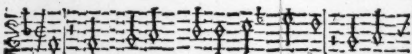
The sixt Canticle.

IN this Canticle is mystically set forth the Death & Passion of Iesus Christ; from whence all the Sacraments and spirituall Graces, bestowed on the Church, tocke their beginning. First, Christ desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malitious Will of his Adversaries, the worke of our Redemption might be wrought. To which purpose, he Church addeth all's, her Request. Secondly, Christ sweareth, that he hath accomplished his owne, with the Churches desire therein; and expressing the fulfilling of his Bitter-sweet-Passion, inviteth all the Faithfull to come and take benefite thereof. Thirdly, here is wondrous mourning, & lamentation, both our Redeemers watchfulness to secure vs (even while he

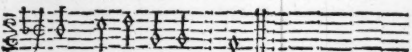
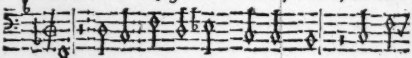
SING



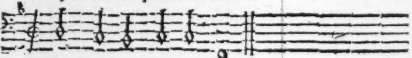
(there that grow,) From thence abundantly may



flow. And to thy Garden come my Deare, To eate



thy fruits of pleasure there.



2

My Sister, and espoused Peere,
 Vnto my Garden I am come:
 My Spice I gather'd with my Myrrhe:
 I ate my Hony in the Combe,
 And drunk my wine with milke among.
 Come Friends, and Best-belou'd of mee,
 Come eate, and drinke, and merry bee.

³
 I slepe, but yet my heart did wake;
 It is my *Loue* I knocking heare:
 It was his Voyce, and thus he spake;
 Come open vnto mee, my *Deare*,
 My *Loue*, my *Doue*, my *Spoilelesse-Peere*:
 For, with the deaw my head is dight;
 My Locks with droppings of the night.

⁴
 Loe, I haue now vndressed mee:
 Why should I cloath me, as before?
 And since my feet cleane washed be,
 Why should I soyle them anymore?
 Then, through the Crevice of the doore
 Appear'd the Hand of my *Belou'd*;
 And towards him my heart was mou'd.

⁵
 I rose vnto my *Loue* to ope,
 And from my Hands distilled *Myrrhe*;
 Pure *Myrrhe* did from my fingers drop
 Vpon the handles of the Barre.
 But, then departed was my *Deare*.
 When by his Voyce I knew 'twas he,
 My heart was like to faint in mee.

⁶
 I sought; but seene he could not be:
 I call'd; but heard no answer sound.
 The *Citie-Watchmen* met with me,
 As they were walking of the *Round*,
 And gaue me stripes that made a wound:
 Yea they that watch & ward the Wall,
 Eu'n they haue tooke away my veyle.

The seuenth Canticle.

THe subiect of this Canticle is an allegoricall expression of the Maiestie, Power, and Excellencie of Christ, and is in effect that which the Church of Apostles euangelicallly sung of him, after his Resurrection and Ascension. First, the Bride is introduced, adiuuring the faithfull Israelites, that when they haue attained the knowledge of Christ, her Spouse, they should professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the Church to know the excellencies of that Beloued of hers; and (by doubling the question) seeme to imply his two-fold perfection. Thirdly, the Church speedily answers those that enquire after her Spouse, and, by describing his excellencie in his tenne principall Members, mystically notifieth his tenne-fold (spirituall) perfection: whereupon to iustly were not here convenient. Lastly, the Faithfull craue the Churches direction, to helpe her finde him out; and receive her gracious answer to that purpose. What is to be obserued in the vse of this HYMNE, such as are ignorant are referred to that which is said before, in the fift Canticle of this Song of Songs.

SONG XV.

Sing this as the 13 Song.

OH! if him you happen on,
 Who is my Beloued One,
 Daughters of Ierusalem;
 I adiuure you, seriously,
 To informe him, how that I
 Sicke am growne of loue for him.

2

Fairest of all women, tell
 How thy Louer doth excell,
 More then other Louers doe.
 Thy Beloued, what is hee.
 More then other Louers bee,
 That thou dost adiuure vs so?

3
 Hee, in whom I so delight,
 Is the purest Red and White;
 Often thousands, Chiefe is he.
 Like fine Gold, his *Head* doth show,
 Whereon curled *Lockes* doe grow;
 And a Rauē-blacke they bee.

4
 Like the milkie Doves that bide
 By the Riuer, he is *Ey'd*:
 Full, and fitly set they are:
Cheekes like Spicy-Beds hath he;
 Or like flowers, that fairest be:
Lips like Lillies, dropping *Myrre*.

5
Hands, like Rings of Gold beset
 With the precious *Chrysoles*:
Belly'd like white *Iuory*,
 Wrought about with *Saphires* rich:
Legges, like Marble Pillars, which
 Set on Golden Bases bee.

6
Fae'd like *Libanus* is hee:
 Goodly, as the *Cedar-tree*:
 Sweetnesse breathing out of him.
 Hee is louely eu'ry where.
 This my *Friend* is, this my *Deare*,
 Daughters of *Ierusalem*.

7
 Oh, thou *Fayrest* (eu'ry way)
 Of all *Women*! whither may
 Thy *Beloued* turned be?

D

Tell

3 Hee

Tell vs, whither he is gone,
 Who is thy Beloued-one,
 That wee seeke him may with thee.

8

To his Garden went my Deare,
 To the Beds of Spices there;
 Where he feeds, and Lillies gets.
 I my Loues am, and alone
 Mine is my Beloued-one,
 Who among the Lillies eates.

The eight Canticle.

Herein is contained a continuation of the Prayer of the Bride, and of that ardent affection expressed by her Beloued in the first Canticle: yet, it is no unnecessary repetition. For, it seemeth to haue respect to the Churches estate, and the passages betwene her and Christ in another Age; even when the Gentiles began to be called and united vnto the Church of the Iewes; according to what is desired in the first Canticle. And therefore, she is here compared to Tyrzah and Ierusalem, for loneliness. Her glorious increase, her singular puritie, her extraordinarie applause, the splendor of her Majestie, and the powerfullnesse of her Authoritie, is here also described. Moreover, the feares and hinderances sustained in her first Persecutions, are here mystically shewne. And, lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparant power. This we may sing, to remember vs of those graces God hath bestowed on his Church; to comfort our Soules also, with that dauidenesse which Christ expresseth towards Her, of whom we are Members; and on diuerse other occasions, according as he that useth it, hath capacitie to understand and apply the same.

SONG. XVI.

Sing this as the 13 Song.

Faustfull art thou, my Deare:
 Thou as louely art, as arc

Tirzah

Song 16.

51

Tirzah, or *Ierusalem*,
(As the beautifull'st of them)
And as much thou mak'st afraid,
As arm'd Troupes with Flagges display'd.

2

Turne away those eyes of thine;
Doe not fix them so on mine:
For, there beame forth from thy sight,
Sweetes, that ouercome mee quite:
And thy *Lockes* like Kidlings bee,
Which from *Gilead* hill wee see.

3

Like those Ewes thy *Teeth* doe show,
Which in rowes from washing goe,
VVhen among them there is none,
Twinlesse, nor a Barren one.
And (within thy locks) thy *Browes*
Like the cut *Pomegranat* shewes.

4

There are with her sixtie *Queens*:
There are eightie *Concubines*;
And the *Damsels* they possesse,
Are in number numberlesse.
But my *Doue* is all alone,
And an undefiled one.

5

Shee's her *Mother*s onely *Deare*,
And her *Ioy* that her did beare:
When the *Daughters* her surci'd,
That she blessed was, they said;
She was praised of the *Queens*,
And among the *Concubines*.

D 4

Who

and of that
e: yet, is
Churches
even when
be Iewes;
she is here
encrease,
or Masieffe,
Moreover,
ere mylli-
separated
is we may
church; so
effeth so-
tions, as
she same,

Tirzah

6

Who is she (when forth she goes)
 That so like the *Morning* shows ?
 Beautifull, as is the *Moon*,
 Purely bright, as is the *Sunne* :
 And appearing full of dread :
 Like an *Host* with Ensignes spread ?

7

To the *Nut-yard* downe went I,
 (And the *Vales* encrease to *Spie*)
 To behold the *Vine-Buds* come,
 And to see *Pomegranats* bloome :
 But the *Princes Charrets* did
 Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
 Turne, oh turne thee to our sight.
 What, I pray, is that, which you
 In the *Shulamite* would view,
 But that (to apparance) she
 Shewes like *Troups*, that armed bee ?

The ninth Canticke.

Solomon, in the first part of this Canticke, commending the Churches universal Beautie in her severall parts, is understood to have respect to that time, after the Conversion from Paganisme, wherein she was endow'd and made lovely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished ; as well as by the addition of those other Graces, formerly received : Which States and Degrees are here mystically understood, by the parts of a beautiful Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this Hymn expresseth the continual interchange of Affections between the

the Bride-groom, and his Bride; and these sweet contentments they enjoy in each others Lones. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloved; and mention is here made also, of those publike and undisturbed embraces which they shall at length enjoy. The first part hereof we ought so to sing, that it may remember us to shun their blindness, who discern not the beautie of Order and Degree in the Church. The second part, puts us in minde, that she is the Treasurersse both of those Graces which can't contentment within our selves, and make us acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, secretly for the love of him.

SONG XVII.

Sing this as the 9 Song.

THOU Daughter of the Royall Line,
How comely are those Feet of thine,
When their bebecoming Shoes they wear?
The curious knitting of thy Thighes,
Is like the costly Gemmes of prize,
Which wrought by skilful workmē are.

²
Thy Nauell, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull Belly shewes
As doth a goodly heap of Wheat,
With Lillies round about beset;
And thy two Breasts like twinned Roes.

³
Thy Neck like some white towre doth rise:
Like Hasboun Fish-Pooles are thine Eyes,
Which neare the Gate Basb-rabbim lye:
Thy Nose (which thee doth well become)

Is like the Towre of *Libanus*,
Which on *Damascus* hath an eye.

4

Thy *Head* like *Scarlet* doth appeare,
The *Hayres* thereof like *Purple* are :
And in those *Threads* the *King* is bound.
Oh *Loue* ! how wondrous faire art thou !
How perfect doe thy *Pleasures* show !
And how thy *Ioyes* in them abound !

5

Thou *Satur'd* art in *Palme-tree* wise :
Thy *Breasts* like *Clusters* doe arise.
I said, into this *Palme* Ile goe;
My hold shall on her *Branches* be,
And those thy *Breasts* shall bee to mee
Like *Clusters* that on *Vines* doe grow.

6

Thy *Noshrills* saour shall as well,
As newly gather'd *Fruits* doe smell :
Thy *Speech* shall also relish so,
As purest *Wine*, that for my *Deare*
Is fitting *Drinke*; and able were
To cause an old mans *Lippes* to goe.

7

I my *Beloued's* am ; and hee
Hath his affection set on me.
Come, *Well-beloued*, come away :
Into the *Fields* let's walke along ;
And there the *Villages* among ,
Eu'n in the *Countrie*, wee will stay.

8

We to the *Vines* betimes will goe,

And

Song 17.

55

And see, if they doe Spring or no;
Or, if the tender *Grapes* appeare.
We will moreouer, goe and see,
If the *Pomegranats* blossom'd be:
And I my Loue will giue thee there.

9

Sweet smells, the *Mandrakes* doe afford:
And we within our Gates are stor'd
Of all things that delightfull bee;
Yea, whether new or old they are,
Prepared they be for my *Deare*;
And I haue laid them vp for thee.

10

Would as my *Brother* thou might'st be
That suck't my Mothers *Breast* with me:
Oh! would it were no otherwise!
In publike then I thee would meet,
And giue thee kisses in the street;
And none there is should thee despise.

11

Then I my selfe would for thee come,
And bring thee to my Mothers home;
Thou likewise should'st instruct me there,
And Wine, that is commixt with Spice,
(Sweet wine of the *Pomegranat* Iuyce)
I would for thee, to drinke prepare.

12

My *Head* with his left Hand he staid:
His right Hand ouer me he laid;
And (being so embrac't by him)
Said he, I charge you not disease,

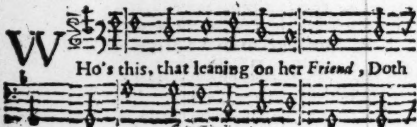
Not

Nor wake my Love untill she please,
You Daughters of Ierusalem.

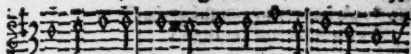
The tenth Canticle.

IN this last part of Solomons Song, he first singeth that sweet Peace and extraordinary Prosperitie, vouchsafed unto the Church after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the Wilderness, leaning on her Beloved. Secondly, he introduceth Christ, putting the Nature in remembrance, from what estate he had rayssed us; and requiring the dearest of our Affections, in regard of the ardent, unquenchable, and inestimable value of his Love. Thirdly, (having remembered the Church of the Affection due to him) Christ teacheth her the charitable care she ought to have of others: and that she being brought into his favour and protection, should seek the preferment of her younger Sister also; even the People, who have not yet the Blessings of Gods two Testaments, to nourish their Soules. Fourthly, the Churches true Solomon, or Peace-maker (meaning Iesus Christ) having a Vineyard in Baal-hammon (that is) wheresoever there are People; heerein is declared the reward of such as are profitably employed in that Vineyard. And lastly, the confirmation of Christs Marriage upon the Hills of Spice (meaning Heaven) is hastned. In singing this Canticle we ought to meditate, what estate God hath rayssed us from; what Love he hath vouchsafed; what our Charitie should be to others; what we should minde concerning this Life; and what desire we should have to the comforts of the World to come.

SONG. XVIII.



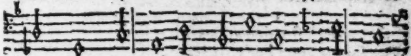
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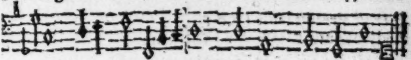
from the Wildernes ascend? Mind how I raised thee,



Eu'n where thy *Mother* thee conceiu'd, (where shee



that brought thee forth conceiu'd) beneath an *Applesree.*



2

Me in thy heart engraueu beare,
And Seale-like on thy handwrist weare;

For, *Loue* is strong as Death:

Fierce as the Graue is *Jealousie*:

The coales thereof doe burning lye;

And furious flames it hath.

3

Much water, cannot coole *Loues* flame:

No

No floods haue power to quench the same.

For *Leue* so high is priz'd,
That who to buy it would assay
Though all his wealth hee gaue away,
It would be all despiz'd.

4

Wee haue a *Sister* scarcely growne;
For, she is such a little one,
That yet no *Breasts* hath shee.
What thing shall wee now vndertake,
To doe for this our *Sisters* sake,
If spoken for she be?

5

If that a *Wall* she doe appeare,
Wee *Turrets* vpon her will reare,
And *Pallaces* of Plate;
And then with borders of *Cedar-tree*,
Enclose, and fence her in will we,
If that she be a *Gate*.

6

A *Wall* already built I am;
And now my *Breasts* vpon the same
Doe *Turret-like* arise:
Since when, as one that findeth rest,
(And is of settled peace possesse)
I seem'd in his eyes.

7

A *Vineyard* hath King *Salomon*:
This *Vineyard* is at *Baal-hammun*,
Which he to *Keepers* put:
And eu'ry one that therein wrought,
A thousand silver-peece brought,

And

And gaue him for the fruit.

8

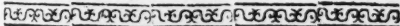
My Vineyard which belongs to mee,
Eu'n I my selfe doe ouersee.

To thee, Oh Salomon,
A thousand fold doth appertaine;
And, those that keep the same, shall gaine
Two hundred-fold for one.

9

Thou, whose abode the Gardens are,
(Thy Fellowes vnto thee giue care)

Cause me to heare thy voyce;
And let my Love as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.



The First Song of Esay.

Esay 5.

IN this Song, the Prophet, singing of Christ and his Vineyard, first sheweth, that notwithstanding his labour bestowed in sencing and watering thereof, it brought forth scarce Grapes. Secondly, he summoneth their Conscience whom he conerly upbraideth, to be Iudges of Gods great loue, and their unprofitablenesse. Thirdly, he shewes, both how he intends to deale with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the Iewes according to this Prophetical Hymne, we are to make a two-fold use in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forwarning, his Iustice in punishing euen his owne People. Secondly, we are so to meditate thereon, that we may be moued to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leaue vs able to be spoyled of our Aduersaries. For, in this Parable the Holy Spirit speaketh vnto euery Congregation who abuse his Fauours. And doubt-
less

Best, all such (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) shall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the sweet showres of his Word, so be left to Thorns and Briers, the Fruit of their owne naturall Corruptions.

S O N G. XIX

Sing this as the 14 Song.

A Song of him, whom I loue best,
And of his *Vineyard* sing I will.

A *Vineyard* once my Loue possesse,
Well seated on a fruitfull hill:

He kept it close immured still:

The earth from stones he did refine;
And set it with the choycest *Vine*.

He in the midst a *Fort* did reare;
A *Wine-presse* therein also wrought:
But, when he look't it Grapes should beare,
Those Grapes were wild ones that it brought.
Ierusalem, come speake thy thought,
And you of *Judah* Iudges bee
Betwixt my *Vineyard* here, and me.

Vnto my *Vineyard* what could more,
Performed be, then I haue done?
Yet, looking it should Grapes haue bore,
Sauc wild-ones, it afforded none.
But goe to, (let it now alone)

Resolu'd I am to shew you too.

What with my *Vineyard* I will doe.

any other
the Dewes
be left to

⁴
The Hedge I will remooue from thence,
That what so will deuoure it may :
I downe will breake the *Walled-fence*,
And through it make a *treden way* ;
Yea all of it, I waste will lay.
To dig or dresse it none shall care ;
But, *Thornes and Briers*, it shall beare.

⁵
The Clouds I also will compell,
That there no raine descend for this.
For loe, the House of *Israel*
The Lord of Armies *Vineyard* is :
And *Iudab* is that *Plant* of his,
That *Pleasant-One*, who forth hath brought
Oppression, when he Iudgment sought.
He seeking *Iustice*, found therein,
In lew thereof, a *Crying sinne*.

The Second Song of Esay. Esay 12.

I *Isiah*, hauing a little before prophesied of the Incarnation of Iesus Christ, and the excellencie of his Kingdome; doth in this Hymne praise him for his Mercie; and shewes the Church also, what her Song should be in that day of her Redemption. The principall contents thereof are these: A Confession of Gods mercie; A predication concerning the Sacrament of Baptisme; and an exhortation to a ioyfull Thanksgining. This Song the Church should sing to the honour of Iesus Christ for our Redemption. Yea, in regard the Prophet (foreseeing the good Cause we should haue to make use thereof) hath prophesied it should be the Churches Hymne. It seemeth not vnproper to be used on those dayes which are solemnized in memoriall of our Saviours Natiuitie; Or whensoever we shall be moued to praise God in memorizing the gracious Comforts promised vs by his Prophets, and fulfilled by his owne coming: And to fit the same the better to that purpose, I haue changed the *Perce* and the *Time* in this Translation.

E

SONG.

The

SONG XX.

LORD, I will sing to Thee : For, thou displeased

wast : And yet withdrew'st thy wrath from mee,

And sent me comfort hast.

Thou art my health, on whom
A fearlesse trust I lay :

For thou oh Lord, thou art become
My Strength, my Song, my Stay,

3 And

2

And with reioycing now,
 Sweet waters we conuay
 Forth of those Springs, whence Life doth flow;
 And thus we therefore say;
 Oh, sing vnto the Lord:
 His Name and workes proclaime:
 Yea, to the People beare record,
 That glorious is his Name.

3

Vnto the Lord, Oh sing!
 For wonders he hath done;
 And many a renowned thing,
 Which through the earth is knowne.
 Oh, sing aloud all ye,
 On Sion Hill that dwell!
 For, lo, Thy Holy-One in thee
 Is great, oh Israel.

The third Song of Esay. Esa. 16.

Esay composed this Song to comfort the Israelites in their Captivity; to strengthen their patience in affliction; and settle their confidence on the promises of God. First, it remembreth them, that God's protection being everywhere as available as a defended Citie, they ought alwaies to rely on the firme peace which it affordeth. Secondly, it sheweth, that the pride of sin shall be overthrown, and that the faithfull are resolved to flye vnto their Redeemer, and awaite his pleasure in their chastisements. Thirdly, hee singeth the utter desolation of Tyrants; the increase of the Church; her afflictions; her deliuerance; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgment, and take account for the blood of his Saints. This Song is made in the person of the Church, and may be sung to comfort and confirme vs in all our chastisements and persecutions, by bring-

ing to our consideration the short time of our continuance, and the certainty of our Redeemers coming. It may be used also to praise God, both for his Justice and Mercy.

SONG. XXI.

Sing this as the 3 Song.

A *Citie* now we have obtain'd,
Where strong defences are;
And God, *Salvation* hath ordain'd,
For Walls and Bulwarks there:
The *Gates* thereof wide open yee,
That such as iustly doe,
(And those that Truths observers bee)
May enter thereinto.

There thou in peace wilt keepe them sure,
Whose thoughts well grounded bee;
In peace that euer shall endure,
Because they trusted thee.

For euer therefore on the Lord,
Without distrust depend,
For in the Lord, th'eternall Lord,
Is strength that hath no end.

He makes the lofty *Citie* yeeld,
And her proud Dwellers bow:
He laies it leuell with the field,
Eu'n with the dust below.

Their feet that are in want and care,
Their feet thereop shall tread:

Their

certain
 able for

Their way is right that righteous are,
 And thou their path dost heed.

4

Vpon thy course of iudgments we,
 Oh Lord, attending were;
 And to record thy Name and Thee,
 Our soules desirous are:
 On thee our minds with strong desire,
 Are fixed in the night;
 And after thee our hearts enquire,
 Before the morning light.

5

For, when thy righteous iudgments are
 Vpon the earth discern'd,
 By those that doe inhabite there,
 Vprightnesse shall be learn'd:
 Yet Sinners for no terrour will
 Iust dealing vnderstand,
 But in their Sinnes continue still,
 Amid the holy Land.

6

To seeke the Glory of the Lord;
 They vnregardfull be;
 And thy aduanced hand, Oh Lord,
 They will not daigne to see:
 But they shall see, and see with shame,
 That beare thy people spight;
 Yea, from thy foes shall come a flame,
 Which will deuoure them quite.

7

Then, Lord, for vs thou wilt procure,

E

That

their

That we in peace may be;
Because that eu'ry worke of our
Is wrought for vs by Thee.

And *Lord* our God, though we are brought
To other Lords in thrall;
Of thee alone shall be our thought,
Vpon thy *Names* to call.

8

They are deceast, and neuer shall
Renewed life obtaine:
They dye, and shall not rise at all,
To tirannize againe.

For thou didst visit them therefore,
And wide disperst them hast,
That so their fame, for euermore,
May wholly be defac't.

9

But, *Lord*, encrease thy *People* are:
Encrease they are by thee;
And thou art glorified as farre,
As earths wide Limits be.

For, *Lord*, in their distresses, when
Thy rod on them was laid,
They vnto thee did hasten then,
And without ceasing praid.

10

As one with childe is pain'd, when as
Her throwes of Bearing bee,
And cries in pangues (before thy face)
Oh *Lord*, so fared we:

We haue concei'd, and for a birth

Of wind
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Thy De
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Oh you
Awake a
For as
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So earth
Her Dea

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of

Of winde hatte pained beene :
The world's vn safe, and still on earth
They thrise that dwell therein.

11

Thy *Dead* shall liue, and rise againe
With my dead-Body shall :
Oh you that in the dust remaine,
Awake and sing you all !
For as the deaw doth hearbs renew,
That buried seem'd before ;
So earth shall through thy heavenly deaw,
Her *Dead* to life restore.

12

My *People* to thy Chambers fare ;
Shut close the doore to thee ;
And stay awhile (a moment there)
Till past the fury be.
For lo, the Lord doth now arise ;
He cometh from his place,
To punish their impieties,
Who now the world possesse.

13

The Earth that blood discouer shall,
Which is in her conceal'd ;
And bring to light those murthers all,
Which yet are vnreueal'd.

The Praier of *Hezekiah*. Esay 37. 15.

In this Praier Hezekiah, having first acknowledged Gods Maiestie and almighty power, desires him both to heare and consider his Adversaries blasphemes.

E 4

blasphemie, Then (to manifest the necessity of his present assistance) *He* sheweth the power his *For* had obtained over such as served not the true God. And, as it seemeth, importunes deliverance, not so much in regard of his own safety, as that the Blasphemer, and all the world might know the difference betwene the Lords power, and the arrogant brags of men. This Song may be used, whensoever the Turke, or any other great Adversary (preailing against *sa*lie Worshippers) shall thereupon grow insolent, and threaten Gods Church also: as if, in despite of him, he had formerly prevailed by his own strength. For the name of Sennacherib may be mystically applied to any such enemy. We may use this Hymne also, against those secret blasphemers, which the Devil whispers unto our soules; or, when by temptations hee seeks to drive us to despair, by laying before us how many others he hath destroyed, who seemed to have been in as good assurance as we. For, He is indeede, that mysticall Assyrian Prince, who hath overthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these; Temporall power, Riches, Superstitious worship, Carnall wisdom, Idols, &c. which being but the *workes* of men (and perished in as Gods) he hath power to destroy them.

SONG XXII.

O Lord of Hosties, and GOD of Israel! Thou who

betweene the Cherubins do'st dwell; Of all the

world

W

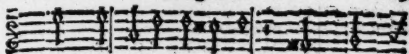
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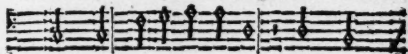
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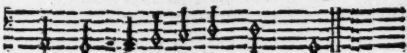
Lord, t
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World thou onely art the King, And Heauen



and Earth vnto their forme didst bring.



Lord bowe thine eare ; to heare attentue be,
Lift vp thine eies, and daigne, Oh Lord, to see
What words *Senacherib* hath cast abroad;
And his proud Message to the living God.

2

Lord, true it is, that Lands and Kingdomes all
Are to the King of *Assur* brought in thrall :
Yea, he their *Gods* into the fire hath throwne :
For *Gods* they were not but of wood and stone.
Mans worke they were, and men destroy'd them haue,
Vs therefore from his power vouchsafe to saue ;
That all the Kingdomes of the World may see,
That thou art God, that onely thou art he.

Hexachord

Hezekiah's thanksgiving, Esay 38. 10.

Hezekiah, having bene sicke and recovered, made this Song of Thanksgiving: And setteth forth the merite of God by considering these particulars: The time of his age; the feares of his soule; the rooting out of his posteritie; the violence of his disease; and the forgiveness of his sinnes, added to the restoring of his health. Then (seeming to have cured into a serious consideration of all this) hee confesseth who most are bound to praise God; and voweth this Deliverance to everlasting memorie. This Song may be used after deliverance from temporall sickness: But in the principall sense it is a speciall thanksgiving, for that cure which Iesus Christ wrought upon the humane Nature, being in danger of everlasting perdition. For, Hezekiah, which signifieth, helped of the Lord, typified Mankind, labouring under the sickness of sinne and death. Isaiah, who brought the medicine that cured him (and is interpreted) The saluation of the Lord, figured our blessed Redeemer, by whom the humane Nature is restored; and whose sending into the world, was mystically shewed by the Miracle of the Sunnes retrogradation. To praise God for that mysterie therefore (the circumstances being well considered) this Hymne seemeth very proper; and, doubtlesse, for this cause it was partly preserved for these our times; and ought often and heartily to bee sung to that purpose.

SONG XXIII.

Sing this as the fourth Song.

When I suppos'd my time was at an end,
Thus to my selfe, I did my selfe bemone:
Now to the gates of Hell I must descend;
For all the remnant of my yeares are gone.
The Lord (said I) where now the living be,
Nor man on earth shall I for ever see.

As when a Shepherd hath remou'd his Tent,
Or as a Weaver's shuttle slips away;

Right

Song 23.

71

Right so my Dwelling, and my yeares were spent;
And so my sicknesse did my life decay.

Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, he so Lyon-like my bones did breake,
That I scarce thought to liue another day:
Anoife I did like *Cranes* or *Swallows* make;
And as the *Turtle* I lamenting lay.

Then, with vp-lifted eye-lids, thus I spake;
Oh *Lord*, on me oppressed mercie take.

4

What shall I say? He did his promise giue;
And as he promis'd he performed it.
And therefore I will neuer whilst I liue,
Those bitter passions of my soule forget:

Yea, those that liue, and those vnborne shall know
What life and rest thou didst on me bestow.

5

My former Pleasures, Sorrowes were become:
But, in that loue which to my soule thou hast:
The Graue, that all deuours, thou kepest me from;
And didst my errors all behinde thee cast.

For, nor the *Graue* nor *Death* can honour Thee;
Nor hope they for thy *Truth* that buried be.

6

Oh! he that liues, that liues as I doe now;
Eu'n he it is that shall thy praise declare.
Thy *Truth* the Father to his Seed shall shoue,
And how thou me, Oh *Lord*, hast daign'd to spare.

Yea, *Lord*, for this I will throughout my daies,
Make musicke in thy House, vnto thy praise.

The

The Lamentations of Ieremie.

AS usefull as any part of the Old Testament, for these present Times (nigh fallen asleepe in securitie) are these Elegiacall Odes. For they bring many things to our consideration. First, what we may and should lament for. Secondly, how carefull we ought to be of the Common-wealths prosperitie; because, if that goe to ruine, the particular Church therein cherished must needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the overthrow of Kingdomes, and Empires, followes the abuse and neglect of Religion; and that Sinne being the only Cause thereof, we ought to endure our Chastisements without murmuring against God. Fourthly, they wame vs, not to abuse Gods mercifull long suffering. Fifthly, they perswade vs, to commiserate and pray for the Church, and our Brethren in calamitie, and not to despise them in their humiliations. Sixthly, they learne vs, not to iudge the truth of Professions by those Afflictions God laies vpon particular Churches, seeing the Iewes Religion was the Truth, and those Idolaters, who led them into Captiuitie. Seauenthly, they shew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (so nor Gods former respect thereunto shall priuiledge it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our sorrowes) munde vs to cast our eyes on the mercies of God, and to make such vse of his Chastisements, as may turne our Lamentations into Songs of Ioy.

Lament. 1.

THIS Elegie, first bewaileth, in generall termes, that Calamitie and destruction of Iudah and Ierusalem, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold finnes committed; and is full of many passionate and penitentiall complaints; Insisting the Lord in his Iudgements, and confessing the vauitie of humane Consolations. Lastly, it containeth a short prayer for Gods mercie, and a Divine prediction of those Iudgements which will fall on them, by whom his people haue bene afflicted. This Elegie may be sung, whensoever any generall Calamitie falleth

Song 24:

73

In the Common wealth in which we live, we having first considered and applied the particular Circumstances, on there shall be cause. We may sing in all's Historically, to memorize the Justice of God, and the miserable Desolation of Iudah & Ierusalem recorded for our example.

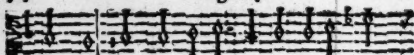
SONG XXIII.

How sad and solitarie now (alas) is that wel-peo-

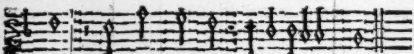
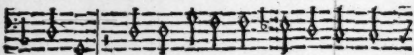
pled Citie come to be, which once so great among

the Nations Was : And, oh how widdow-like appea-

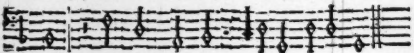
roth



reth she ! She rule of all the Prominces hath



had; And now her selfe is tributarie made.



2

All night shee maketh such excessive mone
That downe her Cheekes a flood of teares doth flow:
And yet, among her *Louers* there is none,
That Consolation doth on her bestow.

For, they that once her *Louers* did appeare,
Now, turned Foes, and faithlesse to her are.

3

Now *Judah* in Captiuitie complains,
That (others) heretofore so much oppress:
For her false seruice, She her selfe remains
Among those Heathens, where she finds no rest:
And apprehended in a Strait is she,
By those that persecutors of her be

4

The very waies of *Sion* doe lament:

The

The *Gates* thereof their loneliness deplore ;
 Because that no man cometh to frequen
 Her *solemne Festivalls* , as heretofore :
 Her *Priests* doe sigh ; Her tender *Virgins* bee
 Vncomfortable left ; And so is *Shee*.

5

Her *Aduersaries* are become her *Chieftes* :
 On high exalted those that hate her are :
 And *God* hath brought vpon her all those griefes ;
 Because so many her transgressions were :
 Her *Children* driuen from her by the Foe,
 Before him into loathed *Thraldome* goe.

6

From *Sions Daughter* (once without compare)
 Now all her matchlesse loneliness is gone :
 And like those chased *Harts* her *Princes* fare,
 Who seeke for pasture and can finde out none :
 So, (of their strength depriu'd, and fainting nigh)
 Before their abler Foes they feebly flie.

7

Ierusalem now thinkes vpon her Crimes,
 And calls to minde , (amid her present woes)
 The pleasures she enioy'd in former times,
 Till first shee was surpris'd by her Foes ;
 And how, (when they perceiued her forlorne)
 They at her holy *Sabbaths* made a scorne.

8

Ierusalem's Transgressions many were,
 And therefore is it she disdain'd lies :
 Those, who in former times haue honour'd her,
 Her basenesse now behold, and her despise ;
 Yea, She Her-selfe doth sit bewailing this ;

And

The

And of Her-selſe Her-selſe aſhamed is.

9
Her owne vncleaneſſe in her ſkirt ſhe bore ;
Not then beleeuing what her end would bee ;
This great deſtruction falls on her therefore ;
And none to helpe, or comfort her, hath ſhe.
Oh, heed thou, *Lord*, and pittie thou my woes :
For, I am triumph't ouer by my Foes.

10
Her Foe hath touch'd with his polluted hand ;
Her things that Sacred were, before her face ;
And they whoſe entrance thou did'ſt countermand,
Intruded haue into her *Holy place* :
Thoſe that were not ſo much approu'd by Thee,
As of thy *Congregation* held to be.

11
Her People doe with ſighs, and ſorrowes, get
That little bread, which for reliefe they haue ;
And giue away their precious things for meat,
So to procure wherewith their liues to ſaue.
Oh *Lord* conſider this, and ponder Thou,
How vile, and how deſected I am now.

12
No pittie in you paſſengers is there ?
Your eies, oh ſomewhat hitherward encline ;
And marke, if euer any grieve there were,
Or ſorrow that did equall this of mine :
This, which the Lord on me inflicted hath,
Vpon the day of his incenſed wrath.

13
He from aboue a flame hath hurled downe ;
That kindles in my bones preuailing fire.

A *Not* he ouer both my feet hath throwne,
 By which I am compelled to retire ;
 And he hath made me a *Forfaken-one*,
 To sit, and weepe out all the day alone.

14

The heauie Yoke, of my Transgressions now,
 His hand hath wreathed, and vpon me laid :
 Beneath the same my tyred necke doth bow,
 And all my strength is totally decay'd.

For me to those the *Lord* hath giuen o're,
 Whose hands will hold me fast for euermore.

15

The *Lord* hath trampled vnderneath their Feet,
 Eu'n all the Mightie, in the mid'st of Me :
 A great Assembly he hath caus'd to meet ,
 That all my ablest men might slaughtered be ;
 And *Judah's* Virgin-Daughter treads vpon,
 As in a Wine-presse Grapes are troden on.

16

For this (alas) thus weepe I ; And mine eies,
 Mine eies drop water thus ; because that he,
 On whose assistance my sad Soule relies ;
 In my distresse is farre away from me ;
 Eu'n while (because of my prevailing Foe)
 My *Children* are compeld from me to goe.

17

In vaine hath *Sion* stretched forth her hand ;
 For, none vnto her succour draweth nigh ;
 Because the *Lord* hath giuen in command,
 That *Jacobs* Foes should round about her lie ;
 And poore *Ierusalem* among them there,
 Like some defiled woman doth appeare.

F

18 The

18

The Lord is iustified nay-the-lesse,
 Because I did not his commands obey.
 All Nations therefore heare my heauinesse,
 And heed it (for your warning) you I pray.
 For, into thraldome (through my follies) be
 My *Virgins*, and my *Youngmen* borne from me.

19

Vpon my *Louers* I haue cried out;
 But they my groundlesse hopes deceiued all:
 I for my reu'rend *Priests* enquir'd about;
 I also did vpon mine *Elders* call:
 But, in the Citie vp the Ghost they gaue,
 As they were seeking meat their liues to saue.

20

Oh Lord, take pittie now on my distresse:
 For loe, my soule distemper'd is in mee:
 My heart is overcome with heauinesse;
 Because I haue so much offended thee.
 Thy *Sword* abroad my ruine doth become;
 And *Death* doth also threaten me at home.

21

And of my sad complaints my Foes haue heard,
 But to afford me comfort there is none.
 My troubles haue at full to them appear'd;
 Yet they are ioyfull that thou so hast done.
 But thou wilt bring the Time set downe by thee,
 And then in sorrow they shall equall me.

22

Then shall those soule Offences they haue wrought,
 Before thy presence be remembered all:

And

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And whatſoe're my Sinnes on me haue brought,
 (For their Transgreſſions) vpon them ſhall fall.
 For, ſo my ſighings multiplied be,
 That therewithall my heart is faint in me.

Lament. 2.

*I*N this Elegie the Prophet uſeth a verie patheticall exordium, the better to awaken the peoples Conſideration; and to make them the more ſenſible of their horrible Calamitie: Which he firſt illuſtrateſh in generall Tearmes, by comparing their eſtate to the miſerable condition of one fallen from the glorie of Heauen, to the loweſt Earth; and in mentioning their being deprived of that glorious Temporall & Eccleſiaſtical Governement, which they formerly enjoyed. Afterwards he deſcends to particulars; As, the deſtruction of their Palaces, Forts, Temple, Walls, and Gates; the prophaneing of their Sabaoths, Feaſts, Rites, &c. the ſuſpending of their Lawes, Priests, Prophets; the ſlaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproches they ſuſtained &c. All which acknowledging to be the iuſt Iudgement of God, he aduiſeth them not to hearken to the deluſions of their ſeale Prophets, but to returne vnto the Lord by teares and heartie repentance. For the Uſe and Application, ſee what hath beene ſaid before in the former Elegie.

SONG. XXV.

Sing this as the 24. Song.

I

HOW darke, and how beclouded (in his wrath)
 The Lord hath cauſed Sion to appeare!
 How Iſr'els beautie he obſcured hath,
 As if throwne downe from heau'n to earth he were!
 Oh, why is his diſpleaſure growne ſo hot?
 And why hath he his Foot-ſtoole ſo forgot?

2

The Lord all Sions dwellings hath laid waſt;

F 2

And

And in so doing, he no sparing made :
 For, in his anger to the ground he cast
 The strongest holds that *Judah's Daughter* had :
 Them, and their Kingdome he to ground doth send,
 And all the Princes of it doth suspend.

3
 When at the highest his displeasure was,
 From *Isr'el* all his horne of strength he broke ;
 And from before his aduersaries face,
 His *Right-hand* (that restrained him) he tooke ;
 Yea, he in *Jacob* kindled such a flame,
 As round about hath quite consum'd the same,

4
 His Bow he as an Adversarie bent,
 And by his *Right-hand* he did plainly shew,
 He drew it with an Enemies intent :
 For, all that were the fairest Markes he flew :
 In *Sions* Tabernacle this was done ;
 Eu'n there the fire of his displeasure shone.

5
 The *Lord* himselfe was he that was the Foe :
 By him is *Isr'el* thus to ruine gone :
 His Palaces he ouerturned so ;
 And He his Holds of strength hath ouerthrowne :
 Eu'n He it is, from whom it doth arise,
 That *Isr'els* Daughter thus lamenting lies.

6
 His *Tabernacle*, Garden-like that was,
 The *Lord* with violence hath tooke away :
 He hath destroyed his *Assembling place* ;
 And there, nor *Feasts*, nor *Sabbaths* now haue they:

No

Song 23.

81

No not in *Sion*. For, in his fierce wrath,
He both their *King* and *Priests* reiected hath.

7

The *Lord* his holy *Altar* doth forgoe;
His *Sanctuarie* he hath quite despiz'd.
Yea, by his meere assistance hath our Foe
The Bulwarkes of our Palaces surpriz'd;
And in the *Lords owne House* rude Noises are
As loud as heretofore his Praises were.

8

The *Lord*, his thought did purposely encline,
The Walls of *Sion* should be ouerthrowne:
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were downe,
And so the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

9

Her *Gates* in heaps of Earth obscured are;
The *Barres* of them in pieces, broke hath he:
Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is lost, and they no *Prophet* haue,
That from the *Lord* a Vision doth receiue.

10

In silence, seated on the lowly ground,
The *Senators* of *Sions Daughter* are:
With Ashes they their carefull heads haue crown'd,
And mourning Sack cloth girded on them weare;
Yea, on the Earth, in a distressed wise,
Ierusalem's young Virgins fixe their eies.

11

And for because my *People* suffer this,

F 3

Mine

Mine eies with much lamenting dimmed grow :
 Each part within me out of quiet is ;
 And on the ground my Liuer forth I throw ;
 When as mine eies wish so sad Obiects meet ;
 As Babes halfe dead , and sprawling in the street.

12

For, to their *Mothers* called they for meat ;
Oh where shall we haue meat and drinke ! they crie :
 And in the Citie , while they food entreat,
 They swone, like them that deadly-wounded lye :
 And some of them their Soules did breath away,
 As in the Mothers bosome staru'd they lay.

13

Ierusalem, for thee what can I say ?
 Or vnto what maist thou resembled be ?
 Oh ! whereunto, that comfort thee I may,
 Thou *Sions Daughter*, shall I liken thee ?
 For, as the *Sea's*, so great thy Breaches are :
 And to repaire them then ; Ah who is there !

14

Thou by thy *Prophets* hast deluded beene ;
 And foolish *Visions* they for thee haue sought.
 For, they reuealed not to thee thy sinne,
 To turne away the thraldome it hath brought :
 But lying *Prophecies* they sought for thee ;
 Which of thy sad exile the Causes be.

15

And those, thou *Daughter of Ierusalem*,
 That on occasions passe along this way ,
 With clapping hands, and hissings, thee contemne ;
 And nodding at Thee , thus in scorne they say ;

*Is this the Citie, men did once behight,
The Flowre of Beautie, and the Worlds Delight?*

16

Thy Aduersaries (eu'ry one of them)
Their mouths haue open'd at thee, to thy shame :
They hiss, and gnash at Thee, *Ierusalem*;
We, we (say they) haue quite destroi'd the same :
This is that day hath long expected beene,
Now commeth it, and we the same haue scene.

17

But, this the *Lord* decreed, and brought to passe :
Hee, to make good that Word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take :
He thus hath made thee scorn'd of thy Foe,
And rais'd the Horne of them that hate thee so.

18

Oh Wall of *Sions Daughter*, cry amaine,
Eu'n to the *Lord* set forth a heartie Cry :
Downe, like a River, cause thy teares to raine,
And let them neither Day nor Night be dry.
Seek neither sleepe, thy body to suffice,
Nor slumber for the Apples of thine eyes.

19

At night, and when the Watch is new begun,
Then rise, and to the *Lord Almighty* Crie :
Before him let thy Heart like water runne,
And lift thou vp to him thy Hands on high,
Eu'n for those hunger-staru'd Babes of thine,
That in the Corners of the Streets doe pine.

20

And thou, oh Lord; Oh be thou pleas'd to see,
 And thinke on whom thy iudgments thou hast thrown
 Shall women fed with their owne Issue be,
 And Children that a span are scarcely growne?
 Shall thus thy *Priests* and *Prophets*, Lord, be slaine,
 As in thy *Sanctuarie* they remaine?

21

Nor Youth, nor Age, is from the slaughter free;
 For, in the Streets lye Young and Old, and all:
 My Virgins, and my young men, murdered be;
 Eu'n both beneath the Sword together fall.
 Thou, in thy Day of Wrath such hauocke mad'st,
 That in deuouring thou no pittie had'st.

22

Thou, round about hast call'd my feared Foes,
 As if that summond to some Fast they were:
 Who in thy Day of Wrath did round enclose,
 And shut me so that none escaped are:
 Yea, those that hate me them consumed haue,
 To whom I nourishment, and breeding gaue.

Lament. 3.

Here the Prophet Ieremie, hauing contemplated his owne afflictions, with the destruction of Iudah and Ierusalem; seemeth by that materiall Object, to haue raised his apprehension higher, and by the spirit of Prophetic both to foresee the particular sufferings of Iesus Christ, and to become sensible also, of those great afflictions which the Church militant (his mysticall Body) should bee exercis'd withall. And in this most passionate Elegie, either in his owne person bewaileth it; or else perswades Iesus Christ, the head of that mysticall Bodie, taking upon himseife those punishments, with that heavy burthen of Gods wrath, Or that unspeakable sorrow, which

man kinde

Song 26.

89

man had otherwise beene overwhelmed withall. In brasse, this Elegie contains an expression of Gods heauie anger for our sinne; the severitie and bitterness of his Iudgments; the grea misse of his mercies; the hope and patience of the faithfull in all afflictions; the unwillingnesse of God to punish; the heauie repentance of his people; and a propheticall imprecation concerning the enemies of the spirituall Ierusalem. This may bee sung to wone and stirre vs up with a feeling of our Redemers Passion; to remember vs of our miserable condition through sinne; to moue vs to repentance; and to comfort and instruct vs amid our afflictions.

SONG. XXVI.

Sing this as the 24. Song.

I Am the Man who (scourged in his wrath)
 Haue in all sorrowes thoroughly tried beene:
 Into obscuritie he led me hath:
 He brought me thither whre no light is seene:
 And so aduerse himselfe to me he shoves,
 That all the day his hand doth me oppose.

2

My flesh and skinned with age he tired out:
 He bruiz'd my bones as they had broken beene:
 Hee with a Wall enclosed me about:
 With cares and labours he hath shut me in;
 And me to such a place of darknesse led,
 As those are in that be for euer dead.

3

He shut me where I found no passage out;
 And there my heauy chaines vpon me laid.
 Moreover, though I loudly cried out,
 He tooke no heede at all for what I praid:
 My Way, with hewed stones he stopped hath,
 And left me wandring, in a winding path.

4 He

4
 Hewas to me like some way-laying *Beare*;
 Or as a *Lyon* that doth lurke vnscene :
 My course he hindring, me in peeces tare,
 Till I quite ruin'd and laid wast had beene ;
 His *Bow* he bended, and that being bent,
 I was the marke, at which his *Arrow* went.

5
 His Arrowes from his *Quiver* forth he caught,
 And through my verie *R*ines he made them passe :
 Eu'n mine owne people set me then at naught ;
 And all the day their *sporting-Song* I was :
 From him my fill of bitterness I had ;
 And me with *Wormwood* likewise drunke he made.

6
 With stones my teeth he all to pieces brake :
 He dust and ashes ouer me hath strowne :
 All rest hee from my weary soule did take,
 As if contentment I had neuer none.
 And then I cried ; *Oh, I am undone* ;
 All my dependance on the Lord is gone.

7
 Oh, mind thou my afflictions and my care ;
 My miseries, my *Wormewood*, and my *Gall* :
 For, they still fresh in my remembrance are ;
 And downe in me my humbled soule doth fall.
 I this forget not, and when this I minde,
 Some helpe againe, I doe begin to finde.

8
 It is thy mercy, *Lord*, that we now be :
 For, had thy pittie fail'd, not one had liu'd :
 The faithfulnessse is great that is in Thee ;

And

And eu'ry morning it is new reuiu'd.

And *Lord*, such claime my soule vnto thee laies,
That she will euer trust in thee, shee saies.

9

For, thou art kinde to those that worke thy will ;

And to their soules that after thee attend,

Good therefore is it, that in quiet still

We hope that safety, which thou *Lord*, wilt send.

And happie he that timely doth enure

His youthfull necke, the burthen to endure.

10

He downe will sit alone, and nothing say;

But, since 'tis cast vpon him beare it out.

(Yea, though his mouth vpon the dust they lay)

And, while there may be hope, will not misdoubt.

His cheeke to him that smiteth, offers he ;

And is content, though he reuiled be.

11

For, sure is he (what euer doth befall)

The *Lord*, will not forsake for euermore :

But that he hauing punish't, pittie shall ;

Because he many mercies hath in store.

For, God in plaguing take no pleasure can,

Nor willingly afflicteth any man.

12

The *Lord* delighteth not to trample downe

Those men that here on earth enthralled are :

Or that a righteous man should be o'rethrowne,

When hee before the highest doth appeare.

Nor is the *Lord* well pleased in the sight,

When he beholds the wrong, subuert the Right.

13 Let

13

Let no man mutter then, as if he thought
Some things were done in spight of Gods decree:
For, all things at his word to passe are brought,
That either for our good or euill be.

Why then liues man such murmures to begin?
Oh! let him rather murmur at his sinne.

14

Our owne lewd Courses let vs search and trie,
Wee may to thee againe, Oh Lord, conuert.
To God that dwelleth in the heauens on high,
Let vs (oh let vs) lift both hand and heart:

For, wee haue sinned; we rebellious were;
And therefore was it that thou didst not spare.

15

For this (with wrath o'reshadow'd) thou hast chac't
And slaughter made of vs without remorse:
Thy selfe obscured with a cloud thou hast,
That so our praiers might haue no recourse;
And loe, among the *Heathen-people*, we
As out-casts, and off-scourings reckon'd be.

16

Our Aduersaries all (and euery where)
Themselves, with open mouth, against vs set.
On vs is false a Terrour, and a snare,
Where Ruine hath with Desolation met;
And, for the Daughter of my Peoples cares,
Mine eies doe cast forth Rivulets of teares.

17

Mine eies perpetually were overflowne;
And yet there is no ceasing of my Teares.
For, if the Lord in mercie looke not downe,

That

That from the heavens he may behold my cares,
 They will not stint : But, for my peoples sake,
 Mine eyes will weep, untill my heart doth breake;

18

As, when a Bird is chased to and fro,
 My Foes pursued me when cause was none :
 Into the *Dungeon* they my life did throw ;
 And there they rowled ouer me a stone.
 The waters likewise overflow'd me quite ;
 And then me thought I perished out-right.

19

Yet on thy *Name*, Oh *Lord*, I called there ;
 (Eu'n when in that Low *Dungeon* I did lye)
 Whence thou wert pleased my complaint to heare ;
 Not sleighting me when I did sighing cry :
 That very day I called, thou drew'st neare,
 And saidst vnto me, that I should not feare.

20

Thou *Lord*, my soule maintainest in her right :
 My life by thee alone red-emed was ;
 Thou hast, Oh *Lord*, obserued my despight ;
 Vouchsafe thy iudgment also in my cause.
 For, all the grudge they beare me, thou hast seene;
 And all their plots that haue against me beene.

21

Thou heardst what slanders they against me laid,
 And all those mischiefes they deuiz'd for me :
 Thou notest what their lips of me haue said,
 Eu'n what their daily closest whisprings be ;
 And how (when ere they rise or downe doe lye)
 Their *Song*, and subiect of their mirth am I.

22 But

But, *Lord*, thou shalt reward and pay them all
 That meede their actions merit to receiue :
 Thy heauy malediction ceaze them shall ;
 Eu'n this ; *Sad hearts they shall for euer haue :*
 And by thy wrath pursue they shall be driuen,
 Till they are chased out from vnder heauen.

Lament. 4.

AS in the two first Elegies, the Prophet here begins by way of exclamation; and most passionately sets forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamitie: as *Printers, Priests, men, women, and children.* Secondly, by paralleling their estate with that of braut Creatures, and their punishment with Sodoms. Thirdly, by shewing the horrible effects which followed this calamity, as the Nobilitie being driuen to slash themselves from the dughills; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and fiercenesse of the Churches Anker-jarres. Fourthly, prophesieth, that euen Christ was to suffer the fury of their malice, before Gods wrath could bee appeased. And lastly, assureth that the Church shall bee at length deliuered, and her enemies rewarded according to their wickednesse. This Song may bee sung, to set before our eyes the feruency of Gods wrath against sinne, to winne vs to repentance, and to comfort vs upon our conuersions.

SONG XXVII.

Sing this as the first Song.

How dimme the Gold doth now appeare!
 (That Gold which once so brightly shone)
 About the Citie here, and there,

The

The *Sanctuaries-Stones* are throwne.
 The *Sonnes of Sion* late compar'd
 To *Gold* (the richest in esteeme)
 Like *Potshards* are without regard,
 And base as earthen vessells seeme.

2

The Monsters of the Sea haue care,
 Their breasts vnto their young to giue :
 But crueller my people are ;
 And *Efrige*-like in *Desarts* liue.

With thirst the Sucklings tongues are drie ;
 And to their parch'd roöses they cleaue :
 For bread young children also cry ;
 But none at all they can receiue.

3

Those that were vs'd to daintie fare,
 Now in the streets halfe starued lie ;
 And they that once did scarlet weare,
 Now dung-hill rags about them tie ;
 Yea, greater plagues my peoples crime
 Hath brought on them, then *Sodoms* were,
 For, that was sunke in little time,
 And no prolonged death was there.

4

Her *Nazarites*, whose whitenesse was
 More pure, then either Milke or Snow ;
 Whose ruddinesse did *Rubies* passe ;
 Whose veines did like the *Saphire* show ;
 Now blacker then the coale are growne ;
 And in the streets vnkowne are they ;
 Their flesh is clung vnto the bone,
 And like a sticke is dri'd away.

5

Such therefore as the Sword hath slaine,
Are farre in better case then those,
Who death for want of food sustaine,
Whilst in the fruitfull field it growes.

For, when my people were distrest,
Eu'n women (that should pittie take)
With their owne hands their children drest,
That so their hunger they might slake.

6

The Lord accomplish't hath his wrath;
His fierce displeasure forth is powr'd;
A fire on *Sion* see he hath,
Which eu'n her ground-woke hath deuour'd,

When there was neither earthly King;
Nor through the whole world, one at all,
Thought any Poe to passe could bring,
That th' *Ierusalem* should fall.

7

But this hath happened for the guilt
Of those that haue her *Prophets* bin;
And those her wicked *Priests* that spilt
The blood of Innocents therein:

Along the Streets they stumbling went;
(The blindness of these men was such)
And so with blood they were besprent,
That no man would their Garments touch.

8

Depart, depart ('twas therefore sed)
From those pollutions get yee far:
So wandering to the *Heathen* fled,
And said, there was no biding there:

And

Song 17.

23

And then the Lord hath now in wrath
Exil'd, and made despised liue;
Yea, sent their *Priests* and *Elders* hath,
Where none doth honour to them giue.

9

And as for vs, our eies decaid
With watching vaine reliefes we haue,
Cause we expect a *Nations* aide,
That is vnable vs to saue.

For, at our heeles so close they be,
We dare not in the streets appeare:
Our end we therefore comming see,
And know our rooting-out is neare.

10

Our persecutors follow on,
As swift as Eagles of the skie:
They o're the mountaines make vs runne;
And in the Defarts for vs lie:

Yea, they haue *Christ* our life betraid,
And caus'd him in their pits to fall;
(Eu'n him) beneath whose shade we laid.
We liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Huz*,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs;
Bedrunke, and hurle thy cloaths away.

For when thy punishments for sinnes
Accomplished, oh *Sion*, be;
To visit *Edom* he begins
And publike make her shame will he.

G

Lament

Lament. 5.

IN this Elegie the Prophet prayeth vnto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widowes, and Captiues (by such humiliation) to win his compassion. Hee moueth him also, by repetition of the miserable Ruine they were fallen i: to: b) the noble possessions and dignities they had lost; by the base condition of those vnder whose Tyrannie they were brought; and by the generalitie of their calamitie, from which no sex, age, nor degree escaped. Then (ingenuously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Orie, with desiring that hee would both giue them grate to repent, and restore them to that peace which they formerly enjoyed. This Elegiacall Song, wee may sing vnto God in the behalfe of manie particular Churches, euen in these times especially, if wee consider that mysticall bondage which the Diuill hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their sinns.

SONG XXVIII.

Sing this as the 5 Song.

I

OH minde thou Lord, our sad distresse;
Behold and thinke on our reproach.

Our houses, Strangers doe possesse;
And on our heritage encroch.

Our Mothers, for their husbands grieue;
And of our fathers rob'd are we,
Yea, money we compel'd to giue,
For our owne wood and water be.

2

In persecution we remaine,
Where endlesse labour tire vs doth.
And we to serue for bread, are faine
To Egypt, and to Assur both.

Our fathers er'd; and being gone,

The

Song 28.

91

The burthen of their sinne we beare.
Eu'n Slaues, the rule o're vs haue won;
And none to set vs free is there.

3

For bread, our liues we hazard, in
The perills which the Desarts threat.
And, like an Ouen is our skin,
Both soild, and parch't, for want of meat.

In *Sion*, *Wiuues* defiled were,
Deflowred were their *Virgins* young,
(Through *Iudah's* Cities eu'ry where)
And *Princes* by their hands were hung.

4

Her *Elders* disrespected stood:
Her *Young-men* they for grinding tooke:
Her *Children* fell beneath the wood;
And *Magistrats* the Gate forsooke.

Their Musicke, Young-men haue forborne;
Reioycing in their hearts is none:
To mourning doth our dauncing turne:
And from our head the Crowne is gone.

5

Alas, that euer we did sinne!
For, therefore feeles our heart these cares;
For that our eies haue dimmed bin;
And thus the hill of *Sion* fares.

Such desolation there is seene,
That now the Foxes play thereon:
But thou for euer, *Lord*, hast beene;
And without ending is thy Throne.

G 2

5 OR

Oh, why are we forgotten thus?
 So long time wherefore absent art?
 Conuert thy selfe, oh LORD, to vs;
 And we to thee shall soone conuert.

Renew, oh LORD, those Ages past,
 In which thy fauour we haue scene,
 For, we extreameely are debas'd,
 And bitter hath thine anger beene.

The Prayer of Daniel. Dan. 9.4.

THe Prophet Daniel in this Prayer beseecheth God to be mercifull vnto his people in Captiuitie; And these foure things are principally considerable therein. First an acknowledgmen of Gods Powre, Iustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandments, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserved, so it is also the same that was foretold should come vpon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (neverthelesse) be mercifull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoever any of those Iudgements are powred out on the Common-Wealth, which the Prophets haue threatened for Sinne; or in our particular afflictions; we hauing first applyed it by our Meditations.

SONG. XXIX.

Sing this as the 22 Song.

LORD God Almightye, great and full of feare,
 Who alwaies art from breach of promise free,
 And neuer failing to haue mercede there,

Where

Where they obserue thy Lawes, and honour Thee;
 We haue transgressed, and amisse haue done;
 We disobedient, and rebellious were.
 For, from thy Precepts we astray are gone;
 And we departed from thy Iudgments are.

2

We did thy Seruants Prophecies withstand,
 Who to our *Dukes*, our *Kings*, and *Fathers* came;
 When they to all the People of the Land,
 Proclaimed forth their message in thy Name.

In thee, oh LORD, all righteousnesse appeares,
 But publike shame to vs doth appertaine;
 Eu'n as with them of *Iudah* now it fares,
 And those that in *Ierusalem* remaine.

3

Yea, as to *Isr'el* now it doth befall;
 Throughout those Lands in which they scatt' red be;
 For that their great Transgression, wherewithall
 They haue transgressed, and offended Thee:

To *Us*, our *Kings*, our *Dukes*, and *Fathers*, doth
 Disgrace pertaine (oh LORD) for angring Thee:
 Yet mercie, LORD our GOD, and pardon both,
 To thee belong, though we rebellious be.

4

We, did (indeed) peruersly disobey
 Thy voyce (O LORD our GOD) & would not heare,
 To keepe those Lawes thou didst before vs lay,
 By those thy Seruants, who thy Prophets were.

Eu'n all that of the race of *Isr'el* be,
 Against thy Law haue grievously misdona:
 And that they might not listen vnto Thee,
 They backward from thy voice O LORD are gone.

G 3

5 On

5
On them therefore, that *Curse*, and *Oath* descended,
Which in the *Law of Moses* written was ;
(The *Seruant* of that *God* whom we offended ,
And now his speeches he hath brought to passe.

On vs, and on our *Iudges* , he doth bring
That *Plague*, wherewith he threatned vs and them.
For, vnder Heau'n was neuer such a thing,
As now is false vpon *Ierusalem*.

6
As *Moses* written *Law* doth beare record,
Now all this mischief vpon them is brought.
And yet we praied not before the *LORD*,
That leauing sinne, we might his Truth be taught.
For, which respect , the *LORD* in wait hath laid,
That he, on vs inflict this Mischiefe, might.
And sith his holy Word we disobey'd,
In all his doings he remaines vpright.

7
But now, O *LORD* our *GOD*, who from the Land
Of cruell *Egypt* brought thy people hapt ;
And by the power of thy Almighty Hand,
Atchieu'd a *Name*, which to this day doth last:
Though we haue sinned in committing ill,
Yet *LORD* (by that pure Righteousnes in thee)
From thy *Ierusalem*, thy *Holy Hill*,
Oh ! let thy wrathfull anger turned be.

8
For, through the guilt of our displeasing Sinne,
And for our Fathers faults, *Ierusalem*,
(Thy chosen people) hath despised bin :
And are the scorn of all that neighbour them.

Now

Nôw therefore, to thy *Servants* praier incline ;
 Heare thou his suit, O GOD, and let thy Face
 (Eu'n for the LORD'S deare sake) vouchsafe to shine
 Vpon thy (now forsaken) *Holy-place*.

9

Thine Eares incline thou (O my GOD) and heare :
 Lift vp thine Eies, and vs O looke vpon ;
 Vs, who forsaken with thy *Citie* are ;
 That *Citie*, where thy *Name* is called on.

For, we vpon our selues presume not thus
 Before thy presence our request to make,
 For, ought that righteous can be found in vs ;
 But, for thy great and tender *Mercie's* sake.

10

Lord heare (forgiue oh Lord) and weigh the same :
 Oh Lord performe it, and no more deferre,
 (For thine owne sake my God ;) For, by thy *Name* ;
 Thy *Citie*, and thy people called are.

The Prayer of *Jonah*. *Jonah* 2.

Jonah singe *God*, and being preserved in a *Fishes* belly, when he was cast into the *Sea*, made this prayer to praise *God* for deliuering him in so great an extremitie. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, *Gods* merke, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vow made vpon his deliuerance, and the reason of that vow. This burriall of *Jonah* in the *Fishes* belly, and his deliuerance from thence, was a type of the burriall and Resurrexion of our blessed Saviour, *Matth.* 12. 4. This Prayer therefore we ought not only to sing historically, so to memorize this wonderful

worke of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that fearefull and bottomlesse gulfe of perdition, wherein it lay swallowed up, without possibilitie of redeeming it selfe.

S O N G. X X X.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh LORD,
And thou wert pleased my complaint to heare,
Out from the bowels of the graue I roar'd;
And to my voice thou didst encline thine care:
For, I amid the raging Sea was cast;
And to the bottome there thou plung'd me fast.

2

The *Floods* did round about me Circles make:
Thy waues and billows ouerflow'd me quite;
And then vnto my selfe (alas) I said,
I am for euermore depriv'd thy sight.
Yet once againe thou pleased art, that I
Should to thy holy *Temple* lift mine eie.

3

Eu'n to my *Soule* the waters clos'd me had:
O'reswallow'd by the Deepes I fast was pent:
About my head the weeds a wreath had made;
Vnto the Mountaines bottomes downe I went;
And so, that forth againe I could not get,
The Earth, an eu'rlasting *Barre* had set.

4

Then thou, oh LORD my GOD, then thou wert he,
That from corruption didst my life defend.
For, when my *Soule* was like to faint in me,
Thou thither didst into my thought descend.

And

And LORD, my praier thence to thee I sent,
Which vpward to thy holy Temple went.

3

Those who believe in vaine and foolish lies,
Despisers of their owne good safety be.
But, I will offer vp the Sacrifice
Of singing praises, with my voice, to thee,
And I will that performe which vow'd I haue;
For, vnto thee belongs it, LORD, to saue.

The Prayer of Habakuk. Habak. 3.

IN this Petitionarie and Prophetick Hymne, the Deliverer of Mankind is first prayed for. Secondly, the glorious Maiestie of his comming is described by excellent Allegories, & by Allusions to former deliverances, vouchsafed to the Iewes. Thirdly, here is foretold, the overthrow of Antichrist, who shall be destroyed by the Brightnesse of our Saviours comming. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresseth the ioy, confidence, and assestie of the Elect of God, euen amid those terrors that shall await upon their Redeemers comming. This Song is to be sung historically, in commemoration of the Churches deliverance by the first comming of Iesus Christ. And prophetically, to comfort vs concerning that perfect Deliverie, assured at his second comming. For, though the Prophet had some respect to the Iewes temporall deliverance, that he might comfort the Church in those Times: Yet the Holy Ghost had principall regard to the spirituall deliverance of his spirituall Kingdome, the holy Catholike Church. And so he, and her Enemies doe the Names (of the Churches Enemies) here mentioned, verie properly agree. Nay, Culhan, signifying darke, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Iudgement; better fite vnto the Nature of those spirituall Adversaries, whom they prefigured, then to those People who were literally so called. For, none are so fitly termed People of Darknesse, or of Condemnation, as the members of Antichrist, and the spirituall Babilon.

SONG

SONG XXXI.

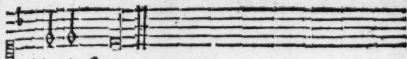
LORD, thy answer I did heare, And I grew

therewith afeard. When the times at fullest are,

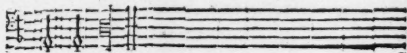
Let thy worke be then declar'd, When the

time, LORD, full doth grow, Then in Anger

Mercie



Mercie shewe.



God Almighty, he came downe ;
Downe he came from *Therman*-ward :
And the matchlesse *Holy-One*,
From mount *Paran* forth appear'd,
Heav'n ore-spreading with his Raies,
And *Earth* filling with his praise.

³
Sun-like was his glorious Light :
From his Side there did appeare
Beaming Raies that shined bright ;
And his Powre he shrowded there :
Plagues before his Face he sent :
At his Feete hot Coales there went.

⁴
Where he stood he measure tooke
Of the *Earth*, and view'd it well :
Nations vanish't at his looke :
Ancient *Hills* to powder fell :
Mountaines old cast lower were :
For his waies eternall are.

⁵
Gibban Tents I saw diseas'd ,
And the *Midian* Curtaines quake.
Hauc the *Floods*, *Lord*, thee displeas'd ?

Did the *Flouds* thee angry make ?
 was it else the *Sea* that hath,
 Thus prouoked thee to wrath ?

6

For thou rod'st thy *Horses* there,
 And thy *sauing-Charrets* through :
 Thou didst make thy *Bow* appeare ;
 And thou didst performe thy *vow* :
 Yea, thine *Oath* and *Promise* past
 (To the *Tribes*) fulfilled hast.

7

Through the *Earth* thou *Rifts* didst make
 And the *Riuers* there did flow :
Mountaines, seeing thee, did shake ;
 And away the *Flouds* did goe.
 From the *Deepe* a voice was heard ;
 And His hands on high he rear'd.

8

Both the *Sunne* and *Moon* made stay,
 And remou'd not in their *Spheares* :
 By thine *Arrowes* light went they,
 By thy brightly shining *Spheares* :
 Thou in wrath the *Land* didst crush,
 And in rage the *Nations* thresh.

9

For thy *Peoples* safe reliefe,
 With thy *Christ* for aide went'st thou :
 Thou hast also pierc't the *Chiefe*
 Of the sinfull *Hvshold* through ;
 And displaid them, till made bare
 From the *Feete* to *Necke* they were.

10 Thou

10

Thou, with Iauelins of their owne,
 Didst their Armies *Leader* strike.
 For, against me they came downe,
 To deuoure me, whirle-winde like.
 And they ioy in nothing more,
 Then vsene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,
 And didst ride thy Horses there,
 Where great heaps of Water lay.
 I, the newes thereof did heare :
 And the voice my Bowells shooke ;
 Yea, my *Lips* a quivering tooke.

12

Rottenesse my bones possesse,
 Trembling feare possessed me,
 I that troublous day might rest.
 For, when his approaches be
 On-ward to the *People* made,
 His strong *Troups* will them invade.

13

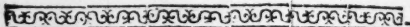
Bloomelesse shall the *Fig-tree* be :
 And the *Vine* no fruite shall yeelde
 Fade shall, then, the *Olive-tree* :
 Meat shall none be in the *Field*.
 Neither in the *Fold*, or *Stall*,
Flocke, or *Heard* continue shall.

14

Yet, the LORD my ioy shall be :
 And, in him I will delight :
 In my GOD that saucth me :

GOD

GOD the LORD, my onely might,
Who, my Feet so guides, that I
Hind-like, pace my Places high.



THE HYMNES OF THE *new Testament.*

These five that next follow, are the *Hymnes* of the *New-Testament*. Between which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically foretelling those Mysteries which were to be accomplished at the coming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore the Euangelicall *Hymnes* are more excellent then such as are merely Prophetickall. In regard the Possession is to be preferred before the Hope; and the End before the Meanes of obtaining it.

Magnificat. Luk. 1. 46.

The blessed Virgin Marie being saluted by the Angel Gabriel, and having by the Holy-Ghost conceived our Redeemer Iesus Christ in her wombe; was made fruitful also, in her Soule, by the overshadowing of that Holy-Spirit: and thereupon, brought forth this Euangelicall and Prophetickall Hymne. Wherein, three things are principally observable. First, she praises God for his particular mercies and favours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed unto the Seed of Israel, according to what was promised to Abraham, This is the first Euangelicall Song: and

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was indited by the Holy-Ghost, not only to be the blessed Virgines Thanksgiv-
ing; but to be sung by the whole Catholike Church also, (whom she typi-
cally personated) to prayse God for our Redemption, and Exaltation. And
therefore, it is worshipfully inserted into the Liturgie, that it may be perpetually,
and reverently sung.

S O N G. XXXII.

Sing this as the 3 Song.

THat magnifi'de the LORD may be,
My Soule now vndertakes;
And in the God that saueth me,
My Spirit merry-makes.
For, he vouchsafed hath to view
His Handmaides poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

3

Great things for me Th' Almighty does,
And Holy is his Name:
From Age to Age he mercie shoves
On such as feare the same.
He by his Arme declar'd his might:
And this to passe hath brought;
That now the Proud are put to flight;
By what their hearts haue thought.

3

The Mightie plucking from their Seat;
The Poore he placed there:
And for the Hungrie takes the meat
From such, as Wealthy are.
But, minding Mercie, he hath shew'd

HB

His Servant *Iſr'el* grace :
As he to our *Forefathers* vow'd ;
To *Abraham*, and his Race.

Benedictus, Luk. 1. 68.

Zacharie the Priest, being (upon the birth of his Son) inspired with the knowledge of our Redeemers Incarnation ; sang the second Evangelicall Hymne : In which, two things are considerable. First, hee blesseth God, because, through the coming of Christ, all the promises made unto the Patriarchs and Prophets were fulfilled, for the salvation of his People. Secondly, he declareth the Office and Dutie of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worshipfully inseried into the Liturgie also, and we ought therefore to sing it reverently in memorie of our Saviours Incarnation ; and so praise God, both for the fulfilling of his promises : and for that means of our evangelicall Preparation, which hee vouchsafed by sending his Fore-runner.

SONG XXXIII.

Sing this as the third Song.

Blest be the God of *Israel* ;
For he his People bought,
And in his Servant *Dauids* house,
Hath great Salvation wrought.
As by his *Prophess* he foretold,
Since time began to be :
That from our Foes we might be safe,
And from our Haters free.
2
That he might shew our Fathers Grace,
And beare in minde the same,
Which by an Oath, he vow'd unto

Our Father *Abraham* ;
 That from our Aduerſaries freed,
 We ſerue him feareleſſe might,
 In righteousneſſe, and holineſſe,
 Our life time in his ſight.

3

And (of the *Higheſt*) thee, oh *Child* !
 The *Prophet*, I declare,
 Before the *Lord*, his face to goe ;
 His comming to prepare.
 To teach his *People* how they ſhall,
 That ſafery come to know,
 Which by remiſſion of their ſinnes,
 He doth on them beſtow.

4

For, it is through the tender loue,
 Of *God* alone, whereby,
 That *Day-Spring* hath to viſit vs,
 Deſcended from on high ;
 To light them who in darkneſſe ſit,
 (And in *Death's* ſhade abide,)
 And in the bleſſed way of *Peace*
 Their wandring *Feete* to guide.

The Song of Angels. Luk. 2. 13.

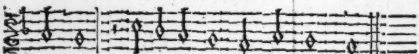
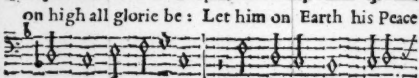
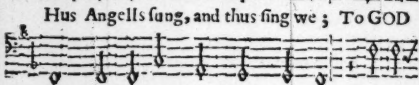
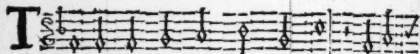
THIS is the third Euangelicall Song mentioned in the New Teſtament ;
 and it was ſung by a Quire of Angells (at the birth of our bleſſed Sa-
 uour *Ieſus Chriſt*) whoſe reioycing ſhall bee made compleat by the redemption
 of mankind. In this Song they firſt glorifie *God*, and then proclaim
 that happie Peace and reconciliation, which his Sonnes *Nathanie* ſhould bring
 into the *World*, reioycing therein ; and in that unſpeakable good will,

H

and

and deare Communion, which was thereby established betwene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selves.

SONG. XXXIV.



Nunc

THE four
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In this Song
unto him ;
repeating this
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THE fifth
by S. Iohn
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the world,
Hymne, the

Song 35:

III

Nunc Dimittis. Luk. 2. 29.

THE fourth Evangelical Hymne is this of Symeon, who being in expectation of the coming of the Messiah (which according to Daniels 70th verses, was in those daies to be accomplished) it was revealed unto him, that he should not die till hee had seene Christ. And accordingly, he coming into the Temple by the Spirits inspiration (when hee was presented there as the Law commanded) both beheld and embraced his Redeemer. In this Song therefore he glorifieth God, for the fulfilling of his promise made unto him; and joyfully confesseth Iesus Christ, before all the people. In repeating this Hymne, wee ought also to confesse our Redeemer. For Symeon was as it were the Churches Speaker: and hath for vs expressed that thankfull Joy, wherewithall we should bee filled, when God enlightens vs with his knowledge and spirituall vision of our Saviour.

SONG. XXXV.

Sing this as the third Song.

Grant now in peace (that by thy leaue)

I may depart, oh Lord:

For, thy Salvation scene I haue,

According to thy Word.

That which prepared was by Thee,

Before all Peoples sight,

Thy Israels Renowne to be:

And to the Gentiles Light.

The Song of Moses, and the Lambe. Reu. 15. 3.

THE fifth and last Song, recorded in the New Testament is this, called by S. Iohn, The Song of Moses and the Lambe; being indeede, the first of that triumph Song, which the Saints, and blessed Martyres shall sing unto the honour of that Lambe of God which taketh away the sinnes of the world, when they haue gotten the victorie ouer Antichrist. This Hymne, the members of the true Church may sing to Gods glory, and the

increase of their owne comfort, when they perceiue the power of the Almighty any way manifested upon that Adversarie. It may bee repeated also among our greatest persecutions, to strengthen our Faith and remember us, that whatsoeuer wee suffer, there will come a day, wherein wee shall haue cause to make use of this Hymne with a perfect reioicing.

SONG. XXXVI.

Sing this as the 13. Song.

¹
OH, thou Lord, thou God of might,
(Who dost all things worke aright)
Whatsoe're is done by thee,
Great and wondrous prooues to be.

²
True thy waies are, and direct,
Holy King, of Saints elect.
And (oh therefore) who is there,
That of thee, retaines no feare?

³
Who is there that shall deny,
Thy great Name to glorifie?
For thou Lord, and thou alone,
Art the perfect Holy-One:

⁴
In thy presence, Nations all
Shall to adoration fall.
For, thy iudgments now appeare,
Vnto all men what they are.

Here end the Hymnes of the New Testament.

The

*the Almighty
ated also a-
er us, that
have cause*

The X Commandements. Exod. 20.

*Although the Decalogue be not originally in verse; yet among vs it hath
been heretofore usually sung: because therefore it may bee a meemes to
present these Precepts somewhat the oftner to remembrance, make them
be more frequently repeated, and stir up those who sing and heare them, to
the better performance of their duties: They are here also inserted, and fit-
ted to bee sung.*

SONG. XXXVII.

Sing thou as the fourth Song.

THE Great *Almightie* spake; And thus said he;
I am the LORD thy GOD; and I alone
From cruell *Egypt*s thraldome set thee free:
And other GODS but Me thou shalt haue none.

*Haue mercie LORD, and so our hearts incline,
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,
Of ought on earth, aboue it, or below:
A Carued Worke thou shalt not bow before;
Nor any worship on the same bestow.

For, I thy GOD, a ieaious GOD am knowne:
And on their Seed, the Fathers sinnes correct,
Vntill the third and fourth Descent be gone:
But them I alwaies loue that me affect.

*Haue mercy LORD, and so our hearts incline,
That wee may keepe this blessed Law of thine.*

The

H 3

The

The *Name* of GOD thou neuer shalt abuse,
 By swearing, or repeating it in vaine:
 For, him that doth his *Name* prophanely vse,
 The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

To keepe the Sabbath holy beare in minde,
 Sixe daies thine owne affaires apply thou to:
 The *seuenth* is Gods owne day for rest assign'd,
 And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Servant*, nor thy *Beast*;
 Nor he that *Guest-wife* with thee doth abide:
 For, after six daies labour GOD did rest,
 And therefore he that day hath sanctifi'de.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

See, that vnto thy *Parents* thou doe giue
 Such honour as the *Childe* by duty owes,
 That thou a long and blessed life maist liue
 Within the *Land*, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man *slay*:
 Thou shalt from all *Adulterie* be cleare:
 Thou shalt not *Steale* anothers Good away:
 Nor *Witnesse false* against thy Neighbour beare.

*Haue mercie LORD, and so our hearts encline,
That wee may keepe this blessed Law of thine.*

With what is thine remaining well apaid :
Thou shalt not *count* what thy Neighbours is,
His House, nor Wife, his Seruant, Man, nor Maide,
His Oxe, nor Asse, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,
And in our hearts these Lawes of thine engraue.*

The Lords Prayer. *Mat. 6. 7.*

THE Lords Praier hath bene awiently, and vsually saue also; and to that purpose was hithertofores both translated and paraphras'd in Verle; which way of expression (howsoeuer some weake iudgments haue condemned it) doth us whit dispaige or missebecome a Praier. For, Dauid made many praies in verle: And, indeede, meaured words were first deuised and used to expresse the Praies of God, and Petitions made to him. Yea, those are the awient and proper subiects of Poetic, as appeares throughout the Sacred writ, and in the first humane Antiquities. Verle, therefore, dishonours not diuine subiects: But those men doe prophane and dishonour Verle, whoe use it on vaine and meere prophane expressions. The scope and use of this Praier is so frequently treated of, that I thinke I shal not neede to insist thereon in this place.

SONG. XXXVIII.

Sing this as the third Song.

O Vr Father which in heauen art ;
We sanctifie thy Name :
Thy Kingdome come : Thy Will be done
In heau'n and earth the same :
Giue vs this day our Daily bread :
And vs Forgiue thou so ;

H 4

As

As we on them that vs offend,
 Forgiuenesse doe bestow:
 Into Temptation lead vs net;
 But vs from euill free.
 For thine the Kingdoms, Power, and praise,
 Is, and shall euer bee.

The Apostles Creed.

THE effect and v'se of this Creed is so generally taught, that this Preface need not bee enlarged: And as touching the singing and versifying of it; that which is said in the Preface to the Lords Prayer may serue for both.

SONG. XXXIX.

IN GOD the Father I beleue;
 Who made all Creatures by his Word;
 And true beliefe I likewise haue
 In Iesus Christ, his Sonne, our LORD:
 Who by the Holy-Ghost conceiu'd,
 Was of the Virgin Marie borne:
 Who meekely Pilat's wrongs receiu'd,
 And crucified was with scorne.

2

Who di'de, and in the graue hath laine;
 Who did the lowest Pit descend:
 Who on the third day rose againe,
 And vp to heauen did ascend
 Who at his Fathers right-hand there,
 Now throaned sits, and thence shall come,
 To take his seat of Iudgement here;
 And giue both quicke and dead their doome.

³
I, in the *Holy Ghost* believe,
The holy *Church Catholike* too,
(And that the *Saints Communion* haue)
Vndoubtedly beleuee I doe.

I well assured am likewise,
A pardon for my sinnes to gaine;
And that my *Flesh* from death shall rise,
And euerlasting life obtaine.

A Funerall Song.

The first Stanza of this Song is taken out of S. Iohns Gospel, Cap. 11. Ver. 25, 26. The second Stanza Iob 19. 25, 26, 27. The third Stanza, 1. Tim. 6. 7. and Iob 1. 21. The last Stanza, Revelation 14. 13. And in the order of Buriall appointed by the Church of England it is appointed to be sung or read, as the Minister pleaseth: That therefore it may be the more conveniently used either way, according to the Churches appointment, it is here turned into Lyricke Verse. It was ordayned to comfort the Living, by putting them in mind of the Resurrection, and of the happynesse of those, who dye in the faith of Christ Iesus.

SONG. XL.

Sing this as the ninth Song.

¹
I Am the Life (the LORD thus saith)
The *Resurrection* is through me ;
And whosoe're in me hath Faith,
Shall liue, yea though now dead he be :
And he for euer shall not die,
That liuing doth on me relye.

2 That

2

That my Redeemer liues I weene,
 And that at last I rais'd shall be
 From Earth, and, couer'd with my skinne
 In this my Flesh, my GOD shall see.
 Yea, with these Eies, and these alone,
 Eu'n I my GOD shall looke vpon.

3

Into the World we naked come,
 And naked backe againe we goe:
 The LORD our wealth receiue we from,
 And he doth take it from vs too:
 The LORD both wils and workes the same;
 And blessed therefore be his Name.

4

From Heau'n there came a voyce to me,
 And this it wil'd me to record;
 The Dead from henceforth blessed be,
 The Dead, that dieth in the LORD:
 The Spirit thus doth likewise say;
 For, from their Workes at rest are they.

The Song of the three Children.

THis Song hath bene anciently v'ed in the Liturgie of the Church, as profitable to the stirring up of Devotion, and for the praise of God. For, it earnestly calleth vpon all Creatures, to set forth the glorie of their Creator, euen Angels, Spirit, and reasonable Creatures, with those also that are unreasonable, and insensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue towaris God, according to the Law imposed at their Creation, men might be prouoked to remember the honour and praise which they ought to ascribe vnto their Almighty Creatour, as well as all his other Creatures.

SONG.

SONG. XII.

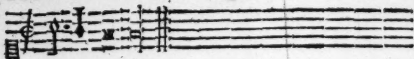
O H all you *Creatures* of the LORD, You *Angels*

of the GOD most high; You *Heav'ns* with what you

doe afford; And *Waters* all about the skie :

Blesse yee the LORD, him praise, adore, And magnifie him

CANTABRIGIA



G--AET--BNOTB.



Of God you euerlasting Powres,
 Sunne, Moone, and Starres, so bright that show ;
 You soaking Dewes, you dropping Showres ;
 And all you Winds of God that blow :
Blesse ye the LORD, him praise, adore ,
And magnifie him euermore.

3

Thou Fire, and what doth heat containe ;
 Cold Winter, and thou Summer faire ;
 You blustering Stormes of Haile and Raine ;
 And thou the Frost-congealing Ayre :
Blesse ye the LORD, him praise, adore ,
And magnifie him euermore.

4

Oh praise him both you Ice and Snow ;
 You Nights and Daies, doe you the same,
 With what or Darke or Light doth shewe ;
 You Clouds and eu'ry shining Flame :
Blesse ye the LORD, him praise, adore ,
And magnifie him euermore.

5

Thou Earth, you Mountaines, and you Hills,
 And whatsoeuer thereon growes ;
 You Fountains, Rivers, Springs, and Rills ;

You

Song 41.

121

You *Seas*, and all that *obbes*, or *flows* :
Blesse ye the LORD, him *praise*, *adore*,
And magnifie him evermore.

6

You *Whales*, and all the *Water* yeelds ;
 You of the *Feather'd* airy *breed* ;
 You *Beasts* and *Cattle* of the *Fields* ;
 And you that are of *Humane* *seed* :
Blesse ye the LORD, him *praise*, *adore*,
And magnifie him evermore.

7

Let *Israel* the LORD *confesse* ;
 So let his *Priests*, that in him *trust* ;
 Him let his *Servants* also *blesse* ;
 Yee, *Soules* and *Spirits* of the *Iust* :
Blesse ye the LORD, him *praise*, *adore*,
and magnifie him evermore.

8

You blessed *Saints*, his *praises* tell ;
 And you that are of *humble* *hearts*,
 With *Ananias*, *Misael* ;
 And *Azarias* (bearing *part*)
Blesse ye the LORD, him *praise*, *adore*,
And magnifie him evermore.

The Song of S. Ambrose, or Te Deum.

This Song, commonly called Te Deum, or the Song of S. Ambrose, was re-
 prais'd at the baptizing of S. Augustine: And (as it is record'd) was
 improv'd at that very time by those two Reverend Fathers, answering one
 another, as it were by immediate inspiration. It is one of the most ancient
 hymns of the Christian Church, excellently praising and confessing the bles-
 sed

sed Trinitie : and therefore is dayly and worthily made use of in our Liturgie, and reckoned among the sacred Hymnes.

SONG. XLII.

Sing this as the 44. Song.

WE praise Thee **G O D**, we knowledge thee,
To be the **LORD**, for euermore :
And the eternall *Father* we,
Throughout the earth, doe thee adore :
All *Angells*, with all powers within
The compasse of the Heauens high ;
Both *Cherubin*, and *Seraphin*,
To Thee perpetually doe cry.

2

Oh holy, holy, holy-one ;
Thou **LORD**, and **GOD** of *Sabbath* art ;
Whose praise, and Maestie alone
Fills Heau'n, and Earth in euery part :
The glorious Troupe *Apostolike* ;
The *Prophets* worthy Companie ;
The *Martyrs* Armie royall eke
Are those, whom thou art praised by.

3

Thou through the holy *Church* art knowne,
The *Father* of vnbounded powre :
Thy worthy, true, and onely *Sonne* :
The *Holy-Ghost* the Comfortour :
Of Glory thou, oh *Christ*, art King ;
The *Father's Sonne*, for euermore ;
Who men from endlesse death to bring,
The *Virgins* wombe didst not abhorre.

4 When

4

When Conquerour of Death thou wert,
Heav'n to the Faithfull openedst thou;
And in the *Fathers* glorie art
At Gods right-hand enthroned now.

Whence wee beleue, that thou shalt come;
To iudge vs in the day of wrath.
Oh, therefore helpe thy Seruants, whom
Thy precious blood Redeemed hath.

5

Them with those *Saints* doe Thou record,
That gaine eternall glory may.
Thine *Heritage*, and *People* LORD,
Salue, blesse, guide, and aduance for aye:

By vs thou daily prais'd hast beene;
And we will praise Thee without end.
Oh, keepe vs, LORD, this day from sinne;
And let thy Mercie vs defend.

6

Thy mercie, LORD, let vs receiue,
As we our trust repose in thee:
Oh LORD, in thee I trusted haue;
Confounded neuer let me be.

Athanasius Creed, or Quicumque vult.

This Creed was composed by Athanasius (after the wicked heresie of Arius had spread it self through the world) that so the Faith of the Catholike Church, concerning the Myserie of the blessed Trinitie, might be the better vnderstood, and professed, so the ouerthrow and preventing of Arrianisme, or the like heresies. And to the same purpose it is appointed to be said or sung upon certaine dayes of the yeere in the Church of England.

SONG

SONG XLIII.

Sing this as the third Song.

THose that will saved be, must hold,
The true Catholike Faith,
And keepe it wholly, if they would
Escape eternall death.

Which Faith a *Trinitie* adores
In *One* ; and *One* in *Three* :
So, as the *Substance* being one,
Distinct the *Persons* be.

2

One *Person* of the *Father* is,
Another of the *Sonne* ;
Another of the *Holy Ghost*,
And yet their *Godhead* one :
Alike in *glorie* ; and in their
Eternitie as much :

For, as the *Father*, both the *Sonne*,
And *Holy-Ghost* is such.

3

The *Father* *uncreate*, and so
The *Sonne*, and *Spiris* be :
The *Father* he is *Infinite* ;
The other two as *He*.

The *Father* an *Eternall* is,
Eternall is the *Sonne* :
So is the *Holy Ghost* ; yet, these
Eternally but *One*.

4

Nor say we there are *Infinite*,

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Or *uncreated* Three,
 For, there can but one *Infinite*,
 Or *uncreated* be.
 So *Father*, *Sonne*, and *Holy-Ghost*,
 All three *Almighties* are ;
 And yet, not three *Almighties* tho,
 But onely One is there.

5

The *Father* likewise GOD and LORD :
 And GOD and LORD the *Sonne* ;
 And GOD and LORD the *Holy-Ghost*,
 Yet GOD and LORD but One.
 For, though each *Person* by himselfe,
 We GOD and LORD confesse :
 Yet *Christian Faith* forbids that we
 Three GODS or LORDS professe.

6

The *Father* nor *begot*, nor made ;
Begot (not made) the *Sonne* ;
Made, nor *begot* the *Holy-Ghost*,
 But a *Proceeding-One*.
 One *Father*, not three *Fathers* then :
 One only *Sonne*, not three ;
 One *Holy Ghost* we doe confesse,
 And that no moe they be.

7

And lesse, or greater then the rest,
 This *Trinitie* hath none ;
 But they both *Coeternall* be,
 And *equall* eu'ry one.
 He therefore that will saued be,
 (As we haue said before)

I

Must

Must *One* in *Three*, and *Three* in *One*,
Beleeue, and still adore.

8

That *Iesus Christ* incarnate was
He must beleeue with this;
And how that both the *Sonne* of *GOD*,
And *GOD* and *Man* he is.
GOD, of his *Fathers* substance pure;
Begot ere *Time* was made;
Man, of his *Mothers* substance borne,
When *Time* his fulnesse had.

9

Both perfect *GOD* and perfect *Man*,
In *Soule*, and *Flesh*, as we:
The *Fathers* equall, being *God*:
As *Man*, beneath is *He*.
Though *God* and *Man*; yet but one *Christ*:
And to dispose it so,
The *Godhead* was not turn'd to *Flesh*,
But *Manhood* tooke thereto.

10

The *Substance* vnconfus'd; He one
In *Person* doth subsist:
A *Soule* and *Body* make one *Man*;
So *God* and *Man* is *Christ*:
Who suffred, and went downe to *Hell*,
That we might saued be;
The third day he arose againe,
And *Heau'n* ascended he.

11

At *God* the *Fathers* right-hand, there
He sits, and at the *Dooms*,

He

Song 44 :

127

He to adiudge both quicke and dead,
 From thence againe shall come.
 Then all men with their Flesh shall rise,
 And he account require.
 Well doers into Blisse shall goe,
 The Bad to endlesse Fire.

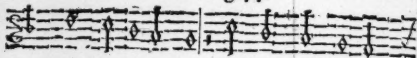
Veni Creator.

This is a *venie* ancient Hymne composed in Latine Rime, and commonly called *Veni Creator*; because those are the first words of it. By the Command of our Church it is commanded to be said or sung at the Consecration of Eddops, and at the Ordination of Ministers, &c. It is therefore here translated suitable for psalms, and in the same kind of measure which it hath in the Latine.

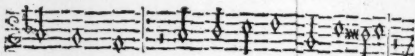
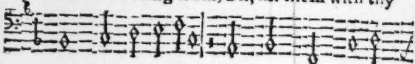
SONG. XLIIII.

Come Holy-Ghost, the Maker, come; Take in
 the Soules of thine thy place: Thou whom our
 Hearts

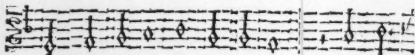
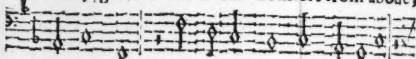
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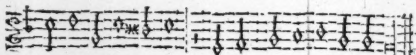
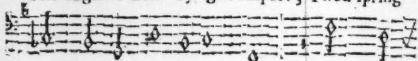
Hearts had being from, Oh, fill them with thy



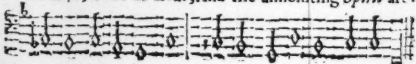
heavenly grace. Thou art that Comfort from above,



The highest doth by gift impart; Thou spring



of Life, a fire of Love, And the anointing Spirit art:



2 Thou

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3

Thou in thy Gifts art manifold,
 GODS right-hand Finger thou art, LORD :
 The Fathers promise made of old ;
 Our tongues enriching by the Word.

Oh ! give our blinded Sences Light ;
 Shed *Love* into ech heart of our ,
 And grant the Bodies feeble plight,
 May be enabled by thy powre.

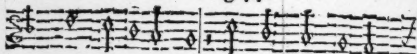
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Farre from vs driue away the *Foe* ,
 And let a speedy *Peace* ensue ;
 Our *Leader* also be, that so
 We eu'ry danger may eschew.

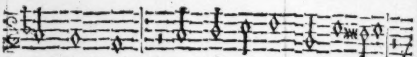
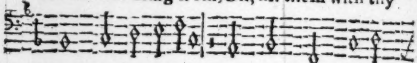
Let vs be taught the blessed *Credo*
 Of *Father*, and of *Sonne*, by *Thee* :
 And how from *Both* thou dost proceede,
 That our *Beleeffe* it still may be.

To *Thee*, the *Father*, and the *Sonne* ;
 (*Worm past and present times adore*)
 The *One in three*, and *Three in One*,
 All *glorie be for evermore*.

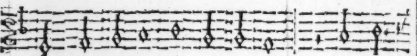
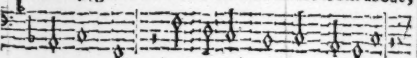
Here ends the first Part of the *Hymnes*
 , and *Songs of the Church*.



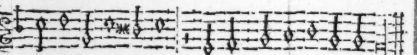
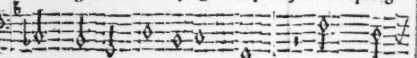
Hearts had being from, Oh, fill them with thy



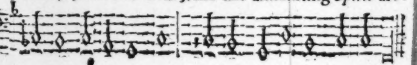
heavenly grace. Thou art that Comfort from above,



The highest doth by gift impart; Thou spring



of Life, a fire of Love, And the anointing Spirit art:



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 And how from *Both* thou dost proceede,
 That our *Beleeffe* it still may be.

Is *Thee*, the *Father*, and the *Sonne* ;
 (*Whom* past and present times adore)
 The *One* in *three*, and *Three* in *One*,
 All glorie be for euermore.

Here ends the first Part of the *Hymnes*
 and *Songs* of the Church,



THE SECOND PART OF THE HYMNES and SONGS of the CHVRCH.

The Preface.

Every thing hath his Season, saith the Preacher, Eccl. 3. And S. Paul adviseth, that all things should be done *Honestly*, in Order, and to Edification, 1. Cor. 14. Which Counsell the Church religiously heeding (and how by observation of *Times*, and other circumstances, the memories and capacities of weake people were the better assisted;) It was provided, that there should be Annuall Commemorations of the principall Mysteries of our Redemption: And certaine particular daies were dedicated to that purpose; as high as might be ghosted (for the most part) vpon those very seasons of the yeare, in which the severall Mysteries were accomplished. And, indeed, this is not that Heathenish or Idolatrous heeding of *Times*, reprehended in *Isaiah* 47. Nor such a lewish or superstitious observation of *Dayes*, and *Moneths*, and *Times*, and *Yeares*, as is reprooved by S. Paul, *Gal.* 4. Nor a tolleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warra-table obseruation, profitably ordained, that things might be done in order; that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the devotion might be the more stirred vp.

It is true, *That we ought to watch every houre*: But if the Church had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, would hardly watch one houre. And therefore those, who have zeale according to knowledge, doe not onely religiously observe the Churches appointed *Times*; but doe by her example voluntarily also appoint vnto themselves certaine daies, and houres of the day for Christian exercises.

exercises.
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mercies. Neither can any man suppose this commendable obseruation of *Fasts* (neither burthen some by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, beleue, that the *Seruaice of God is perfect freedome.* Wee perswade not, that one day is more holy then another in his owne nature: but admonish that those be reverently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied that euen those who are but coldly affected to the *Churches* ordinances in this kinde, doe nevertheless often apprehend the *Mysterie of Christs Nativity and Passion*, vpon the daies of commemorating them: much more feelingly then at other times; and that they forget also some other *Mysteries* altogether, vntill they are remembered of them by the distinction, and obseruation of times vsed in the *Church.*

These things considered; and because there be many, who through ignorance rather then obstinacie, haue neglected the *Churches* ordinance in this point, here are added (to those Songs of the *Church*, which were either taken out of the *Canonick Scripture*, or anciently in vse) certaine other spirituall Songs and Hymns, appropriated to those Daies and Occasions which are most obseruable throughout the yeare. And before each severall Hymne, is prefixed a briefe Preace also to declare their vse, and the purpose of each *Commemoration.* That such, who haue hertofore through ignorance contemned the *Churches* discipline therein, might behaue themselves more reuerently hereafter, and learne not to speake euill of those things they vnderstand not.

Aduent Sunday.

The Aduent is that for Christmas, which Iohn Baptist was to Christ (euen as he was for preparation) And it is called the Aduent (which signifies Comming) because the Church did usually from that time vntill the Natiuitie commemorate the severall comings of Christ, and instruct the people concerning them. Which Comings are these, and the like: His Conception by which he came into the Virgins wombe: His Natiuitie, by which he came (as it were) further into the world: His coming to Preach in his owne Person: His coming by his Ministers: His coming to Ierusalem: The coming of the Holy-Ghost: His Spirituall coming which he wrought into the hearts of euery Regenerate Christian: And finally, that last Comming of his, which shall be vnto Iudgement, &c. All which Comings

things are comprehended in these three; his *Comming* to men, into men, and
against men: so men, by his Incarnation; into men, by Grace; against men,
so Iudgement.

SONG XLV.

Sing this as the ninth Song.

I

WHen *Iesus Christ* incarnate was,
To be our Brother then came He;
When into vs he comes by grace,
Then his beloued Spouse are wee:
When he from Heau'n descends agen,
To be our Iudge returns he then.

2

And then, despaire will those confound,
That his first *Commings* nought regard;
And those, who till the *Trumpets* sound,
Consume their Leasures vnappear'd:
Curst be those pleasures, cry they may,
Which droue the thought of this away.

3

The *Iewes* abiected yet remaine,
That his first *Aduents* heeded not;
And those five *Virgins* knockt in vaine,
Who to provide them Oyle forgot:
But safe and blessed those men are,
Who for his *Commings* doe prepare.

4

O let vs therefore watch and pray,
His times of *Visiting* to know;
And liue so furnisht, that we may,
With him vnto his wedding goe:

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Yea, though at midnight he should call,
Let vs be readie, *Lampes*, and all.

5

And so prouide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come and be a Guest
Within our hearts may pleasure find:
And we bid welcome with good cheare
That *Comming* which so many feare.

6

Oh come, *LORD Iesu*, come away;
(Yea, though the world it should deterre)
Oh let thy *Kingdome* come we pray,
Whose *comming* most too much deferre:
And grant vs thereof such foresight,
It come not like a Theefe by night.

Christmas Day.

THIS Day is worthily dedicated to be obserued in Remembrance of the blessed Natinitie of our Redeemer Iesus Christ. At which time it pleased the Almighty Father to send his onely begotten Sonne into the world for our sakes; And by an unspeakable union to ioyne in one person God and Man, without confusion of Natures, or possibilitie of separation. To expresse therefore our thankfulness, and the ioy wee ought to haue in this loue of God: there hath bene anciently, and is yet continued in England (about other Countreies) a neighbourly and plentifull hospitality, in inviting and (without invitation) receiuing vnto our well furnished Tables, our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and encrease of amitie and freehearted kindeesse among vs: But most of all to the refreshing of the bowells of the Poore (being the most Christian use of such Festiualls) Which charitable, and good English custome, hath of late bene seasonably rediuerced by his Maiesties gracions care, in commanding our Nobilitie

tie and Gentrie to repaire (especially at such times) to their Countrey Man-
fons.

SONG. XLVI.

¹
AS on the night before this happie Morne,
Ablest Angell vnto Shepheards told,
Where (in a Stable) he was poorly borne,
Whom, nor the earth, nor Heau'n of heau'ns can hold:
Through *Bethlem* rung
This newes at their returne;
Yea, *Angells* sung,
That *God with vs* was borne:
And they made mirth because we should not mourne.

CHORVS.

Their *Angell-Caroll* sing we then,
To God on high all glorie be,
For Peace on earth bestoweth he,
And sheweth fauour vnto men.

²
This fauour *Christ* vouchsafed for our sake,
To buy v. *Thrones*, he in a *Manger* lay.
Our *Weakenesse* tooke, that we his *Strength* might take,
And was *disab'd*, that he might vs *aray*;
Our *flesh* he wore,
Our *Sinne* to weare away.
Our *Curse* he bore,
That we escape it may.
And *Wept* for vs, that we might sing for aye.

CHO-

CHORVS.

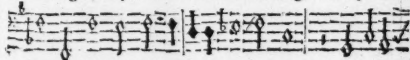
*With Angells therefore sing agen,
To God on high all glorie be;
For Peace on Earth bestoweth he;
And sheweth fauour vnto men.*

Another for Christmas day.

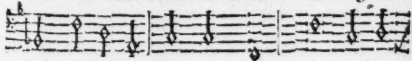
SONG. XLVII.



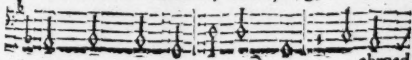
Song of Ioy vnto the Lord we sing, And publish



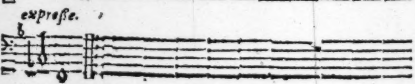
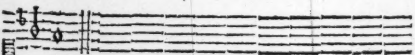
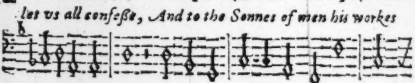
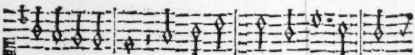
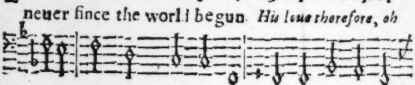
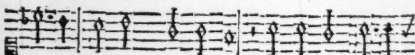
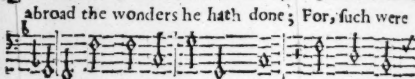
forth the Fauours he hath showne : We sing his



praise, from whom all Ioy doth spring, And tell



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2

As on this Day, the Sonnes of God was borne :
 The blessed Word was then incarnate made ;
 The Lord, to be a Seruant held no scorne ;
 The Godhead was with humane nature clad ;
 And Flesh, a Throne about all Angells had.

*His Loue therefore, oh let vs all confesse,
 And to the Sonnes of men his workes expresse.*

3

Our Sinne and Sorrows on himselfe he tooke ,
 On vs his blisse and goodnes to bestow:
 To visit Earth, he Heauen a while forsooke:
 And to aduance vs high, descended low ;
 But with the sinfull Angells dealt not so.

*His Loue therefore, oh let vs all confesse,
 And to the Sonnes of men his workes expresse.*

4

A Maid conceiu'd, whom Man had neuer knowne :
 The Fleere was moistned where no raine had beene:
 A Virgin she remaimes, that had a Sonne ;
 The Bush did flame that still remained greene ;
 And this befell when God with vs was seene.

*His Loue therefore, oh let vs all confesse,
 And to the Sonnes of men his workes expresse.*

5

For sinfull man all this to passe was brought,
 As long before the Prophets had forespoke :
 So, he that first our shame and ruine wrought,
 Once bruiz'd our heele, but now his head is broke ;
 And he hath made vs whole, who gaue that stroke.

His

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

5

The Lambe hath plaid deuouring Wolues among;
The Morning starre of Iacob doth appeare
From Iesses Roote our Tree of Life is sprung,
And all Gods words (in him) fulfilled are.

Yet wee are slacke his praises to declare.

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The Circumcision, or New-yeares Day.

TH E Church solemnizeth this Day, commonly called New-yeares day, in memoriall of our Sauours Circumcision; that remembering how when he was but eight daies old, hee began to part, and shed his blood for vs, we might praise him for the same; and that with due thankesfulnesse, considering how easie a Sacrament hee hath left vs (instead of that bloodie one which the Law enjoyed) we might bee promoued to bring forth the fruit of Regeneration.

SONG. XLVIII.

Sing this as the 44. Song.

I

THIS Day thy flesh, oh Christ, did bleed,
Mark't by the Circumcision knife:
Because the Law, for mans misdeed,
Requir'd that Earnest of thy life.

Those droppes deuin'd that shewre of blood,
Which in thine Agonie beganne:
And that great shewre foreshew'd the Flood,
Which from thy Side the next day ranne.

2 Then

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Then, through that milder *Sacrament*,
Succeeding this; thy *Grace* inspire;
Yea, let thy smart make vs repent,
And circumcized hearts desire.

For, he that either is baptiz'd,
Or circumciz'd in flesh alone,
Is but as an *uncircumciz'd*,
Or as an *unbaptized-one*.

3

The yeare anew we now begin,
And outward gifts receiv'd haue we;
Renue vs also, *Lord*, within,
And make vs *New-yeares-gifts* for thee:

Yea, let vs with the passed years,
Our old affections cast away;
That we new *Creaturee* may appeare,
And, to redeem the Time assay.

Twelfe day, or the Epiphanie.

TWELFE Day, otherwise called the Epiphanie, or the day of Manifestation, is celebrated by the Church, to the praise of God, and in memoriall of that blessed and admirable discouerie of our Saviours birth, which was vouchsafed vnto the Gentiles shortly after it came to passe. For, at the Shepheards of the Iewes were warned thereof, and directed to the place by an Angell from heauen. So the Magic of the Gentiles received the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might bee left inexcusable, if they came not to his Worship. This day is obserued also in commemoration of our Saviours Baptisme, and of his first miracle in Canan, by which he was likewise manifested to bee the Sonne of God.

SONG.

SONG XLIIX.

Sing this as the 41 Song.

I

THat so thy blessed birth, oh *Christ*,
 Might through the world be spread about,
 Thy *Starre* appeared in the *East*,
 Whereby the *Gentiles* found thee out;
 And offering Thee *Mirrhe*, *Incense*, *Gold*,
 Thy threefold *Office* did unfold.

2

Sweet *Iesus*, let that *Starre* of thine,
 Thy *Grace*, which guides to finde out thee,
 Within our hearts for euer shine,
 That thou of vs found out maist bee:
 And thou shalt be our *King* therefore,
 Our *Priest*, and *Prophet* euermore.

3

Tearres that from true repentance drop,
 Instead of *Mirrhe* present will wee:
 For *Incense*, wee will offer vp
 Our *Praiers* and *Praises* vnto thee;
 And bring for *Gold* each pious deed,
 Which doth from sauing-faith proceed.

4

And as those *Wisemen* neuer went,
 To visit *Herod* any more:
 So, finding Thee, we will repent
 Our courses follow'd heretofore;
 And that we homeward may retire,
 The Way by Thee we will enquire.

The

The Purification of S. *Mari*s the Virgin.

According to the time appointed in the Lawe of Moyses, the blessed Virgin
*S. Mari*s reckoned the daies of Purification, which were to be observed,
 after the birth of a male Child. And then, as the Law commanded, pre-
 sented both her Sonne, and her appointed Offering in the Temple. *P*robly
 therefore, in commemoration of that her true obedience to the Law; and par-
 tly to memorialize that presentation of our Redeemer (which was performed
 by his blessed Mother, at her Purification) this *Antiphona* is worshipfully ob-
 served.

SONG. L.

Sing this as the ninth Song.

NO doubt but Shee that had the grace,
 Thee, in her wombe, oh *Christ*, to beare;
 And did all woman-kinde surpasse,
 Was hallow'd by thy being there.
 And where the *Fruit* so holy was,
 The birth could no pollution cause.

2

Yet, in obedience to thy *Law*,
 Her *Purifying rites* were done
 That we might learne to stand in awe;
 How from thine ordinance we runne:
 For, if we disobedient be
 Vnpurified Soules haue we.

3

Oh, keepe vs *Lord*, from thinking vaine,
 What by thy Word thou shalt command:
 Let vs be sparing to complaine,
 On what we doe not vnderstand;

K

And

And guide thy Church, that She may still
Command according to thy will.

4

Vouchsafe, that with one ioynt-consent
Wee may thy praises euer sing :
Preserue thy *Seamelesse Roabe* vntrent,
For which, so many, *Lots* doe sling.

And grant, that being purifide
From Sinne, we may in loue abide.

5

Moreover, as thy Mother went
(That holy and thrise blessed Maid)
Thee in thy Temple to present,
With perfect humane flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

6

Yea, let thy Church, our Mother deare,
(Within whose wombe new-born we be)
Before thee at her time appeare,
To giue her Children vp to Thee ;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of Lent.

THE obseruation of Lent is a profitable institution of the Church, not
abridging the Christian libertie of meates, but intended for a vacation
helpe to the spirit at liberte from the flesh. And therefore this Fast con-
sisteth not altogether in a formall forbearance of this or that food, but in
a true mortification of the body. For, abstinence from flesh onely (wherein we
ought to be abeient also to the higher powers) more tendeth to the encrease
of phisic and well ordering things in the Common-wealth, then to a spiri-
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Song 51.

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small Discipline. Because, it is apparant we may over-pamper our selves, as well with what is permitted, as with what is forbidden. This commendable observation (which every man ought to observe, so far forth as he shall be able, and his spirituall necessitie requires) was appointed; partly to commemorate our Saviours miraculous fasting, whereby hee satisfied for the gluttonie of our first Parents; *Anna* (at this season) partly to coule our ravenous blood, which at this time of the yeare is aptest to bee inflamed with euill concupiscences: and partly also, to prepare us the better, both to meditate the passion of our Saviour, which is alwaies commemorated about the end of Lent, and, to fit us to receive the blessed Sacrament of his last Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

1

Thy wondrous Fasting to record,
And our rebellious flesh to tame,
A holy Fast to thee, Oh Lord,
We haue intended in thy name:
Oh sanctifie it wee thee pray,
That wee may thereby honour Thee;
And, so dispose vs, that it may
To our aduantage also be.

2

Let vs not grudgingly abstaine;
Nor secretly the Gluttons play;
Nor openly, for glorie vaine,
Thy Churches ordinance obey:
But, let vs fast as thou hast taught,
Thy rule obseruing in each part,
With such intentions as we ought,
And with true singlenesse of heart.

3

So, thou shalt our Devotions blesse,

K 2

And

And guide thy *Church*, that She may still
Command according to thy will.

4

Vouchsafe, that with one ioynt-consent
Wee may thy praises euer sing :
Preserue thy *Seamlesse Robe* vntrent,
For which, so many, *Lois* doe fling.
And grant, that being purifide
From Sinne, we may in loue abide.

5

Moreover, as thy *Mother* went
(That holy and thrise blessed *Maid*)
Thee in thy Temple to present,
With perfect humane flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

6

Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-born we be)
Before thee at her time appeare,
To giue her Children vp to Thee ;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of *Lent*.

TH E observation of *Lent* is a profitable institution of the Church, not
abridging the Christian libertie of meates, but intended for a *vacancie*
helpe to let the spirit at libertie from the flesh. And therefore this Fast con-
sisteth, not altogether in a small forbearance of this or that food, but in
a true mortification of the body. For, abstinence from flesh onely (wherein we
ought to be abeient also to the higher powers) we're tendereth to the encrease
of phisic and well ordering things in the Common-wealth, then to a *sin-*

vism:

Song 51.

143

small Discipline. Because, it is apparant we maye over-pamper our selves, as well with what is permitted, as with what is forbidden. This commendable obseruation (which every man ought to obserue, so far forth as he shall be able, and his spiritall necessitie requires) was appointed 3 partly to commemorate our Saviours miraculous fasting, whereby hee satisfied for the custome of our first Parents; *Anna* (at this season) partly to coule our custom blood, which at this time of the yeare is aptest to bee inflamed with euill concupiscences: and partly also, to prepare vs the better, both to meditate the passion of our Saviour, which is alwaies commemorated about the end of Lent, and, to fit vs to receiue the blessed Sacrament of his last Supper, to our greater comforts.

SONG LI.

Sing this as the 44. Song.

1

Thy wondrous Fasting to record,
And our rebellious flesh to tame,
A holy Fast to thee, Oh Lord,
We haue intended in thy name:
Oh sanctifie it wee thee pray,
That wee may thereby honour Thee;
And, so dispos: vs, that it may
To our aduantage also be.

2

Let vs not grudgingly abstaine;
Nor secretly the Gluttons play;
Nor openly, for glorie vaine,
Thy Churches ordinance obey:
But, let vs fast as thou hast taught,
Thy rule obseruing in each part,
With such intentions as we ought,
And with true singlenesse of heart.

3

So, thou shalt our Devotions blesse,

K 2

And

And make this holy *Discipline*
 A meanes that longing to suppress,
 Which keeps our will so crosse to thine:
 And though our strictest *Fastings* faile,
 To purchase (of themselves) thy Grace;
 Yet they, to make for our auale,
 By thy desertings shall haue place.

4

True *Fasting* helpfull oft hath beene,
 The wanton flesh to mortifie;
 But, takes not off the guilt of sinne;
 Nor, can we merit ought thereby:
 It is thine *Abstinence*, or none,
 Which merit fauour for vs must;
 For, when our gloriousst workes are done,
 We perish, if in them we trust.

The Annuntiation of Mary.

THE Church hath dedicated this Day to memorize the Annuntiation of the blessed Virgin S. Mary, who was about this time of the yeare sanctified by the Angell Gabriel: and we ought to sanctifie it with praying God for that unexpressable myserie of our Saviours Conception, which was the happie news the holy Angell brought vnto his M. then. Nothing in the World is more worthy to be spoken of then this fauour, and yet nothing more unspeakable.

SONG. LII.

Sing this as the 44. Song.

O Vr hearts, oh blessed God incline,
 Thy true affection to embrace,
 And that humilitie of thine.

Which

Song 53.

145

Which for our sakes vouchsafed was.

Thy Goodnesse teach vs to put on,
As with our Nature thou wert clad,
And so to minde what thou hast done,
That we may praise Thee, and be glad.

2

For thou not onely heldst it meet,
To send an Angell from above,
In humble Maide on earth to greet,
And bring the Message of thy loue;

But, laying (as it were) aside
Those glories none can comprehend;
(Nor any mortall eies abide)
Into her Wombe thou didst descend.

3

Bestow thou also thy respect,
On our despis'd and low degree;
And Lord, oh doe not vs neglect,
Though worthy of contempt we be.

But, through thy Messengers prepare,
And hallow so our hearts, we pray,
That (thou conceiu'd being there)
The Fruites of Faith bring forth we may.

Palme Sunday.

Palme Sunday is so called, by reason it was upon that day, in which Iesus riding to Ierusalem (according to the Prophets) the people strewed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthily therefore is it commemorated. And manie excellent Mysteries are thereby brought to remembrance, which but for this Anniuersarie, most would forget, and manie which neuer come to know.

K,

SONG.

SONG LIIL.

Sing this as the third Song.

1

When *Iesus* to *Ierusalem*,
 (And there to suffer) rode;
 The people all the way for him,
 With *Palme* and *Garments* strow'd.
 And though he did full meekly ride,
 And poorely on an *Ass*;
Hosanna to the *King*, they cride,
 As he along did passe.

2

His glorie, and his royall right
 (Eu'n by a power diuine)
 As if in worldly pomps despiight,
 Through pouerty did shine:
 And though the greater sort did frowne,
 He exerciz'd his power,
 Till he himselfe did lay it downe,
 At his appointed houre.

3

Possession of his *House* he got;
 The Merchants thence expel'd;
 And, though the *Priests* were mad thereat,
 His *Lectures* there he held.
 Oh! how should any be so dull,
 To doubt who this might be!
 When they did things so wonderfull,
 And workes so mightie see.

4

Lord, when to vs thou drawest nigh,
 Instruct vs Thee to know;

And

Song 14.

147

And to receiue Thee ioyfully,
How meane so e're in show:
Yea, though the rich, and Worldly wise,
When we thy praises sing,
Both Thee and vs, therefore, despise,
Be thou approu'd our King.

Thursday before Easter.

As upon this Day our Blessed Saviour, eating the Pasche with his Disciples, Instituted the blessed Sacrament of his Last Supper. Afterward he washed their feet; prayed for them, and for all the faithful generations; comforted them, warned them of what should come to passe, both concerning themselves & his own death & resurrection; promised to send them a Comforter, & expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which hauing overcome, he was that night betrayed and forsaken of all his Disciples. In commemoration of which passages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be stirred up to his glory and our comfort.

SONG. LIV.

Sing this at the ninth Song.

1

A Holy Sacrament this day,
To vs thou didst, oh Lord, bequeath;
That by the same pr serue we may
Ablest memoriall of thy Death:
Whereof, oh let vs so partake,
We may with Thee one Body make.

2

Thy Holy Supper being done,
(The last which thou vouchsafedst here)

K 4

29

By Thee, the feet of eu'ry one
Of thy Disciples washed were ;
To which humilitie of thine,
Our haughtie minds doe thou encline.

3
The rest of that day thou didst vse,
To pray, to comfort, and aduise,
None might (when thou wert gone) abuse
Thy Friends, or make of them a prize ;
Yet, when thy pleasure thou hadst said;
By one of thine thou wert betraide.

4
And lo, that night they all did flie,
Who sat so kindly by thy side ;
Eu'n he, that for thy loue would die,
With Oathes and Curses thee deni'd :
Which to thy Soule more nigh did goe,
Then all the wrongs thy Foes could doe.

5
Sweet *Iesus* teach vs to conceiue,
How neare vnto thy heart it strooke,
When thy *Beloued* Thee did leaue,
And thou didst backe vpon him looke ;
Wee may hereafter nigh Thee keepe,
And for our past denials weepe.

6
Yea, let each passage of this day,
Within our hearts be grauen so,
That minde them we for euer may,
And still thy promise trust vnto :
So our affections shall to thee
In life and death vunchanged be.

Friday

Friday before Easter.

THIS Day wee commemorate the insufferable Passion of Iesus Christ; our blessed Redeemer, who was at this season of the yeare despightfully crucified by Pilate, and the Iewes. Every day we ought seriously to think upon it by our selves: But this day wee ought to meete about it in the publike Assemblies, that we might promoke each other to compunction of heart, to renew the memories of it; and to moue those that haue not yet taken notice thereof, to come along with vs, to heare the story of his unmatched sorrow, who for the love of vs took upon himselfe those punishment which our wickednesse deserued.

SONG. LV.

Sing this as the 24. Song.

YOU that like heedlesse Strangers passe along,
As if nought here concerned you to day;
Draw nigh and heare the saddest Passion Song,
That euer you did meet with in your way:
So sad a Storie ne're was told before,
Nor shall there be the like for euermore.

3

The greatest King that euer wore a Crowne,
More then the basest Vassall was abus'd;
The truest Louer that was euer knowne,
By them he lou'd was most vnkindly vs'd:
And he that liu'd from all transgressions cleare,
Was plagu'd for all the sinnes that euer were.

3

Eu'n they, in pittie of whose fall he wept,
Wrought for his ruine, whilst he sought their good;
And wasched for him when they should haue slept,

The

That they might quench their malice in his blood :
 Yet (when their bonds frō him he could haue thrown)
 To saue their liues, he daign'd to lose his owne.

4

Those, in whose hearts compassion should haue beene,
 Insulted o're his poore afflicted soule ;
 And those that nothing ill in him had seene,
 (as guiltie) him accus'd of treason foule :
 Nay, him (that neuer had one idle thought)
 They, for blaspheming, vnto Iudgment brought.

5

Where some to aske him vaine demands begin,
 And some to make a sport with him deuise :
 Some, at his answers and behauiour grinne ;
 And some doe spit their filth into his eies :
 Some giue him blows, some mocke, and some reuile ;
 And he (*Good heart*) sits quiet all the while.

6

Oh, that where such a throng of men should be,
 No heart was found so gentle to relent !
 And that so good and meeke a *Lamb* as he,
 Should be so vs'd, and yet no teare be spent !
 Sure, when once malice fills the heart of man,
 Nor stone nor steell can be so hardned than.

7

For, after this, his cloaths from him they stript ;
 And then, as if some *Slave* this *Lord* had beene ,
 With cruell Rods and Scourges him they whipt,
 Till wounds were ouer all his body seene :
 In purple clad, and crowned too with thorne
 They set him forth, and honourd him in scorne.

And

8

And when they saw him in so sad a plight,
As might haue made a flintie heart to bleed,
They not a whit recanted at the sight;
But in their hellish fury did proceed:
Away with him, away with him, they said,
And Crucifie him, Crucifie him, cride.

9

A Crosse of Wood that huge and heauy was,
Vpon his bloodie shoulders next they lay;
Which onward to his Execution place,
He carri'd, till he fainted in the way:
And when he thither weake and tyred came,
To giue him rest, they nail'd him to the same.

10

Oh! could we but the thousandth part relate,
Of those Afflictions which they made him beare,
Our hearts with passion would dissolue thereat,
And we should sit and weepe for euer here;
Nor should we glad againe hereafter be,
But that we hope in glory him to see.

11

For, while vpon the Crosse he pained hung,
And was with soule-tormentings also grieu'd;
(Farre more then can be told by any tongue,
Or, in the hearts of mortalls be conceiu'd)
Those, for whose sake he vnderwent such paine,
Reioyc't thereat, and held him in disdain.

12

One offer'd to him Vinegar and Gall;
A second did his Pious Workes deride;
To dying for his Roabs did others fall;

And

And many mock't him when to God he cride :
 Yet he, as they his paine still more procur'd,
 Still lou'd, and for their good the more endur'd.

13

But though his matchlesse *Loue* immortall were,
 It was a mortall Body he had on,
 That could no more then mortall Bodies beare;
 Their malice therefore did preuaile thereon :
 And loe, their vtmost furie hauing tri'de;
 This *Lambe of God* gaue vp the Ghost and di'de.

14

Whose Death, though cruell vnrelenting Man,
 Could view, without bewailing or affright;
 The *Sunne* grew darke, the *Earth* to quake began;
 The *Temple Vail* did rend asunder quite :
 Yea, hardest *Rocks* therewith in picces brake;
 And *Graues* did open, and the *Dead* awake.

15

Oh therefore, let vs all that present be,
 This *Innocent*, with moued soules embrace :
 For, this was our *Redeemer*, this was hee,
 Who thus for our vnkindnesse vs'd was;
 Eu'n *Hee*, the curst *Iewes* and *Pilate* slew,
 Is He alone of whom all this is true.

16

Our sinnes of *Spight*, were part of those that day,
 Whose cruell *Whips* and *Thornes* did make him smart;
 Our *Lusts* were those that tir'd him in the *Way*;
 Our want of *Loue* was that which pierc't his *Heart* :
 And still when we forget, or sleight his paine,
 We crucifie and torture him againe.

Easter

Easter Day.

THIS Day is solemnized in memoriall of our Saviours blessed Resurrection from the dead. Upon which (as the Members with their Head) the Church began her ioyfull triumph over Sinne, Death, and the Diuel: And hath therefore appointed, that to record this Mysterie, and to stir up thankfull remembrance in our hearts, there should be an annuall Commemoration thereof: And that we might in charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true ioy in our selves.

SONG. LVI.

Sing this as the 44. Song.

THIS is the Day the LORD hath made,
And therein ioyfull we will bee;
For, from the blacke infernall shade,
In triumph backe return'd is He:

The snares of Satan, and of Death,
He hath victoriously vndone,
And fast in Chaines he bound them hath,
His Triumph to attend vpon.

The Graue, which all men did detest,
And held a Dungeon full of feare,
Is now become a Bed of rest,
And no such terrours finde we there:

For, Iesus Christ hath tooke away
The horror of that loathed Pit;
Euen euer since that glorious Day,
In which himselfe came out of it.

Hic.

3

His *Mockings*, and his bitter *Smarts*,
 He to our praise and ease doth turne,
 And all things to our ioy conuerts,
 Which he with heauie heart hath borne :

His *broken Flesh* is now our Food ;
 His *Blood* he shed, is euer since (good
 That *Drinke*, which doth our Soules most
 And that which shall our foulnesse cleanse.

4

Those *Wounds* so deepe, and torn so wide ,
 As in a *Rocke*, our shelters are ;
 That, which they pierced through his side
 Is made a *Deuie hole* for his *Deare* :

Yea, now we know, as was foretold,
 His *Flesh* did no corruption see ;
 And that *Hell* wanted strength to hold
 So strong, and one so blest as He.

5

Oh, let vs praise his *Name* therefore,
 (Who thus the vpper hand hath wonne)
 For, we had else, for euermore
 Beene lost, and vtterly vndone :

Whereas this *Fauour* doth allow,
 That we with boldnesse thus may sing ;
 Oh *Hell*, where is thy conquest now ?
 And thou (oh *Death*) where is thy sting ?

Ascension Day.

After I-sus Christ was risen from the dead, and had many times shewed
 himselfe vnto his Disciples, he was lifted from among them, and they
 beheld

behold him ascending up into Heauen, till a Cloud took him out of their sight: In memorie of which Ascension, and to praise God for so exalting the humane Nature to his owne glorie, and our advantage, the Church worthily celebrated this Day, and hath commended the obseruation thereof to her Children.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and chearefull voice,
A Triumph-Song we sing;
 And with true thankfull hearts reioyce,
 In our *Almightie King*;
 Yes, to his *Glory* we record,
 (Who were but dust and clay)
 What honour he did vs afford,
 On his *Ascending Day*.

2

The *Humane Nature*, which of late,
 Beneath the *Angels* was;
 Now raised from that meaner state,
 About them hath a place:
 And at *Mans* feet all Creatures bow,
 Which through the whole world be;
 For, at *GODS right-hand* throned now,
 In *Glory* sitteth He.

3

Our *LORD*, and *Brother*, who hath on
 Such *Flesh*, as this we weare,
 Before vs vnto heauen is gone,
 To get vs places there;
Captiuitie was *Captin'd* then,
 And he doth from about

Send ghostly presents downe to men,
For tokens of his *Love*.

4

Each *Dore* and Euerlasting *Gate*,
To him hath lifted beene;
And in a glorious wise thereat,
Our *King* is entred in;
Whom if to follow we regard,
VVith ease we safely may;
For, he hath all the meanes prepar'd,
And made an open way.

5

Then follow, follow on apace,
And let vs not forgoe
Our *Captaine*, till we win the place;
That he hath scal'd vnto:
And for his Honour, let our voice
A shout so heartie make,
The *Heau'ns* may at our mirth reioyce,
And *Earth* and *Hell* may shake.

Pentecost, or Whitunday.

After our Saviour was ascended, the fiftieth day of his Resurrection, and
just at the Iewes Feast of Pentecost, the Holy Ghost (our promised
Comforter) was sent downe vpon the Disciples assembled in Ierusalem, ap-
pearing in a visible forme, and miraculously filling them with all manner of
spirituall gifts, and knowledge, sending to the diuine worke they had in hand:
Whereby, they being formerly weak, and simple men, were immediately en-
abled to resist all the powers of the Kingdome of Darkenesse, and so lay those
strong foundations, vpon which the Church now standeth, both to the glory
of GOD, and our safety. In remembrance thereof, of this great miracu-
lous mystrie this Day is commemorated.

SONG.

SONG. LVIII.

Sing this as the third Song.

EXceeding faithfull in thy VVord,
 And iust in all thy waies,
 VVe doe acknowledge thee, oh LORD;
 And therefore giue thee praise:
 For, as thy promise thou didst passe,
 (before thou went'st away)
 Sent downe thy *Holy-Spirit* was,
 At his appointed day.

2

VVhile thy *Disciples* in thy Name,
 Together did retire,
 The *Holy-Ghost* vpon them came,
 In *Clouen Tongues* of Fire,
 That in their calling they might be
 Confirmed from *aboue*,
 As thou wert when he came on thee,
 Descending like a *Doue*.

3

Whereby those men that simple were,
 And fearefull till that howre,
 Had knowledge at an instant there,
 And boldnesse arm'd with powre;
 Receiuing gifts so manifold,
 That (since the world begun)
 A wonder seldome hath beene told,
 that could exceed this one.

4

Now also, blessed *Spirit*, come;
 Vnto our Soules appeare:

L

And

And of thy Graces shewre thou some
 On this *Assembly* here:
 T'vs thy *Dove-like* meekenesse lend,
 That humble we may be,
 And on thy siluer wings ascend,
 Our Saviour *Christ* to see.

5

Oh, let thy *Clowen-tongues*, wee pray,
 So rest on vs agen,
 That both thy truth confesse we may,
 And teach it other men.
 Moreouer, let thy heavenly *Fire*
 (Enflamed from aboue)
 Burne vp in vs each vaine desire,
 And warme our hearts with loue.

6

Vouchsafe thou likewise to bestow
 On vs thy sacred *Peace*,
 We stronger may in vnion grow,
 And in debates decrease:
 Which *peace*, though many yet contemne,
 Reformed let them be,
 That we may (*Lord*) haue part in them,
 And they haue part in thee.

Trinity Sunday.

After Arius and other Hereticks had broched their damnable Fancies,
 whereby the Faith of many concerning the Mystrie of the blessed Tri-
 nitie was shaken, diuers good men laboured in the rooting out of those pesti-
 lents Opinions: And it was agreed vpon by the Church, that some particu-
 lar Sunday in the yeere should be dedicated to the memorie of the holy Tri-
 nitie.

nitie, and called Trinitie Sunday, that the name might give the people occasion to enquire after the Myſterie. And moreover (that the Paſtor of each ſeverall Congregation might be yearly remembered to treat thereof as neceſſitie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publiſhly that Day. In ſome Countreyes they obſerved this Inſtitution on the Sunday next before the Advent; and in other places the Sunday following Whitſunday, as in the Church of England.

SONG LIX.

Sing this as the ninth Song.

THoſe, oh, thrice holy Three in one,
Who ſeeke thy Nature to explaine,
By rules to humane Reaſon knowne,
Shall find their Labour all in vaine;
And in a Shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curious be to know;
But, when thou bid'ſt vs to beleue,
Let vs obey, let Reaſon goe:
Faith's objects true and ſurer be,
Then thoſe that Reaſons eyes doe ſee.

3

Yet, as by looking on the Sunne,
(Though to his ſubſtance we are blinde)
And by the courſe we ſee him runne,
Some Notions we of him may finde:
So, what thy Brightneſſe doth conceale;
Thy Word, and Workes in part reveale.

4

Moſt glorious Eſſence, we confeſſe

L 2

In

In Thee (whom by our faith we view)
 Three *Persons*, neither more nor lesse,
 Whose workings them distinctly shew:
 And sure we are, those *Persons Three*
 Make but one GOD, and thou art Hee.

5

The *Sunne* a *Motion* hath we know,
 Which *Motion* doth beget vs *Light*;
 The *Heat* proceedeth from those *two*,
 And each doth proper acts delight:
 The *Motion* drawes out *Time* a *Line*,
 The *Heat* doth warme, the *Light* doth shine.

6

Yet, though this *Motion*, *Light*, & *Heate*,
 Distinctly by themselves we take;
 Each in the other hath his seat,
 And but one *Sunne* we see they make:
 For, whatsoe're the *One* will doe,
 He workes it with the other *two*.

7

So, in the *God-head* there is knit
 A wondrous, threefold *True-love-knot*,
 And perfect *Union* fastens it,
 Though flesh and blood perceiue it not;
 And what each *Person* doth alone,
 By all the *Trinitie* is done.

8

Their *Workes* they ioyntly doe pursue,
 Though they their *Offices* diuide;
 And each one by himselfe hath due
 His proper *Attributes* beside:

But

But one in *Substance* they are still
In *Virtue* one, and one in *Will*.

9

Eternall all the *Persons* bee,
And yet Eternall ther's but *One*;
So likewise *Infinite* all three,
Yet *Infinite* but *One* alone:
And neither *Person* aught doth misse,
That of the *Godheads essence* is.

10

In *Vnitie* and *Trinitie*,
Thus, oh *Creator*, we adore
Thy euer-praised *Deity*,
And thee confesse for euermore,
One *Father*, one *begotten Sonne*,
One *Holy-Ghost*, in *Godhead* one.

Sunday in generall.

Sunday is our *Naturall Appellation*, the *Sabboth* the *Hebrew* *Term*,
and the *Lords-day* the *Christian Name*, whereby we entitle Gods *Seauenth-day*; And (if wilfull affectation be avoided) either Name is allowable. It is a portion of Time sanctified by God, immediately upon the *Worlds* creation, and by the *Diuine Law* dedicated to be perpetually observed to the honour of our *Creator*: And though some thing accidentally pertinent to the observation thereof, hath bin changed; yet, that which is essentiall therunto for ever inmutable. Our *Sauour* hath by his *Resurrection* hallowed for vs that which we now observe in stead of the *Iewish Saboth*, which being the day whereupon he rested in the *Grave*, the observation thereof, and of all other *Iewish Ceremonies* was buried with him: because they were to continue but till the accomplishment of those things whereof they were *Types*. This is that day wherein our *Redeemer* began (as it were) his *Eternall rest*, after he had finished the worke of our *Reparation*, and conquered *Death*, the last that was to be destroyed. This Day we ought therefore to sanctifie according

to Gods first Institution : not Iewishly, that is, by a strict or meeke outward
 abstaining from the seruile-works of the body onely, according to the Letter :
 but Christianly ; to wit, in Spirit and Truth, both inwardly and outward-
 ly, so recreating our bodies and Soules, that we may with a sanctified plea-
 sure (and as much as may be without wearinesse) spend that Day to the
 Glorie of God, according to his Command and his Churches direction ; e-
 new to the use of bodily labours and exercises, whensoever (without respect
 to sensual or carnal ends) a reas'ned Conscience shall perswade us, that the
 Honour of God, the Charitie we owe our Neighbours, or an unfeigned ne-
 cessitie requires them to be done.

SONG. LX.

Sing this as the 44 Song.

Six daies, oh LORD, the world to make,
 And for all Creatures in aray,
 Was all the leasure thou would'st take,
 And then did'st rest the Seuenth day :
 That day thou therefore hallowed hast,
 And rightly by a Law Diuine ;
 (Which till the end of time shall last)
 The seauenth part of time is thine.

2

Then, teach vs willingly to giue
 The tribute of our daies to Thee ;
 By whom we now both moue, and liue,
 And haue attain'd to what we be.
 For, of that Rest, which by thy word
 Thou hast beene pleased to enioyne,
 The profit all is ours, oh LORD,
 And but the praise alone is thine.

3

Oh, therefore let vs not consent,
 To rob thee of thy Saboth day ;

Nor

Nor rest with carnall Rest content,
But sanctifie it all wee may;

Yea, grant that wee from sinfull strife,
And all those Workes thou do'st detest,
May keepe a Saboth all our life,
And enter thy Eternall rest.

S. Andrewes Day.

The holy Church celebrateth this Day to glorifie God for that famous which he purchased unto her by the Calling and Ministerie of blessed Andrew his Apostle, and that by the remembrance of his readinesse to follow and pre-ach Christ, hath the honourable and Christian Memoriall due to an Apostle, might be preferred, and we stirred up also to the imitation of his forwardnesse, in our severall Callings advancing Gods Honour and Gospel: In which generall sense euerie the meanest Christian, hath a kind of Apostleship, to build up not onely in him selfe, but in others also the Temple of the Living God, and to encourage and establish the Kingdome of Christ.

SONG. LXI.

Sing this as the 44 Song.

AS blessed Andrew on a day,
By fishing did his living earne,
Christ came, and called him away,
That he to fish for men might learne;
And no delay therat he made,
Nor questions fram'd of his intent,
But quite forsaking all he had,
Along with him, that cal'd, he went.

2

Oh, that we could so readie be,
To follow Christ when he doth call!

And

And that we could forsake, as he,
Those Nets that we are snar'd withall.

Or would this *Fisberman* of men,
(Who set by all he had so light)
By his obedience shewed then,
(And his example) win vs might.

But Precepts and Examples faile,
Till thou thy Grace, LORD, adde therto;
Oh grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe:

Yea, we shall then that blisse conceiue,
VWhich in thy seruice we may finde;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

S. Thomas Day.

THis Day was set apart by the Church, that it might be sanctified to the praise of God, for his holy Apostle Saint Thomas, by whose Preaching the Christian generation was multiplied, and that we might strengthen the belief we haue of our Saviours undeniable Resurrection, by taking an yeerely occasion to refresh our memories with that part of the Evangelicall storie which mentioneth, both this Apostles doubting, and the confirmation of his Faith by a sensible demonstration.

SONG. LXII.

Sing this as the ninth Song.

When Christ was risen from the dead,
And Thomas of the same was told,
He would not credit it, he said,

Though

Though he himselfe should him behold,
Till he his wounded hands had eide,
And thrust his fingers in his Side.

3

Which triall he did vnderake,
And Christ his traitrie did permit,
By his distrusting, sure to make
Such others as might doubt of it :
So we had right, and he no wrong ;
For, by his weakenes both are strong.

3

Oh blessed GOD, how wise thou art !
And how confoundest thou thy Foes !
Who their temptations dost conuert,
To worke those ends which they oppose :
When *Satan* seekes our faith to shake,
The firmer he the same doth make.

4

Thus whatsoe're he tempts vs to,
His disadvantage let it be ;
Yea, make those very sinnes we doe,
The meanes to bring vs nearer thee :
Yet, let vs not to ill consent,
Though colour'd with a good intent.

S. Stephens Day.

Stephen was one of the seven Deacons mentioned Act. 6. and the first Martyr of Iesus Christ, whose Truth having powerfully maintained by dispute, he constantly sealed it with his Blood. The Church therefore hath appointed this Anniversarie in remembrance thereof, that so God might perpetually be glorified for the same, and the storie of his Martyrdom the oftner mentioned, to the encouragement and direction of other men in their Tryals.

SONG

SONG. LXIII.

Sing this as the 4. Song.

LORD, with what zeale did thy first *Martyr* breath
Thy blessed truth to such as him withstood !
With what stout mind embraced he his death ;
A holy witnesse sealing with his blood !
The praise is thine, that him so strong did'st make
And blest is he, that died for thy sake,

2

Vnquenched loue in him appear'd to be,
When for his murth'rous Foes he did entreat :
A piercing eie, made bright by Faith had he ;
For he beheld thee in thy Glorie set ;
And so vnmoou'd his patience he did keepe,
Hee di'de, as if he had but false asleepe.

3

Our luke-warme hearts with his hot Zealt enflame,
So Constant, and so Louing let vs be ;
So let vs liuing glorifie thy Name ;
So let vs dying fixe our Eies on Thee :
And when the sleepe of death shall vs o'retake,
With him to Life eternall vs awake.

S Iohn the Euangelist

THis Day is celebrated by the Church to praise God for his blessed Euangelist and beloued Disciple S. Iohn, who hath been an admirable Instrument of his Glorie and the Church's instructions. For, the Myserie of the Sacred Trinity, and the Diuinitie of Christ, is by him most plainly expos'd in his Writings among many other great Myseries, and excellent Doctrines concerning our Redemption, for which we are bound particularly to honour God, and worthily stirre up themselves, by this Annual Commemoration.

SONG.

SONG LXIV.

Sing this as the 44 Song.

TEach vs by his example LORD,
 For whom we honour thee to Day,
 And grant, his witnesse of thy Word,
 Thy Church enlighten euer may:
 And as belou'd, oh *Christ*, he was,
 And therefore leaned on thy breast;
 So let vs also in thy Grace,
 And on thy Sacred bosome rest.

2

Into vs breath that *Life Diuine*,
 Whose Testimonie he intends;
 About vs cause thy *Light* to shine,
 That which no *Darknesse* comprehends:
 And let thy euer-blessed Word,
 Which all things did create of nought,
 Anew create vs now, oh LORD,
 Whose ruine sin hath almost wrought.

3

Thy holy *Faith* we doe professe,
 Vs to thy *Fellowship* receiue;
 Our sinnes we heartily confesse,
 Thy pardon therefore let vs haue:
 And as to vs thy *Servants* giues
 Occasion thus to honour Thee;
 So also, let our Words and *Lives*,
 As Lights and Guides to others be.

Innocents

Innocents Day.

King Herod understanding that a King of the Iewes was borne in Bethlem-Iudah (and fearing that by him he might be dispossessed) hee massacred all the young Infants of that Circuit, in hope among them to haue slaine Iesus Christ, but he was sent into Egypt by Gods speciall appointment, and so the Tyrants furie proued vaine. In honour therefore of the Almightyes Providence, the Church celebrateth this Day, to put vs in mind also, how vaine the Deuill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may neuer be forgotten, which, in a large sense, may be called a Martyrdome; as in the generalitie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sense doth s. Stephen hold still the place of the first Capitaine of that Band.

SONG. LXV.

Sing this as the 44. Song.

That rage whereof the Psalmes doth lay,

Why are the Gentiles growne so mad?

Appear'd in part vpon that day,

When Herod slaine the Infants had;

Yet (as it saith) they storm'd in vaine;

(Though many Innocents they slew)

For, Christ they purpos'd to haue slaine,

Who all their Counsels ouerthrew.

2

Thus still vouchsafe thou to restraine

All Tyrants, LORD, pursuing thee;

Thus let our vast desires be slaine,

That thou maist liuing in vs be:

So, whil't we shall enioy our breath,

VVe of thy loue our Songs will frame;

And

And with those *Innocents*, our death
Shall also glorifie thy *Name*.

3

In Type those Many di'de for *One*;
That *One* for many more was slain;
And what they felt in Act alone,
He did in VVill and Act sustaine.
LORD grant, that what thou hast decreed
In Will, and Act we may fulfill;
And, though we reach not to the *Deeds*,
From vs, oh GOD, accept the VVill.

The Conuerſion of S. Paul.

Saint Paul, as appears Act. 9. having been a great Persecutor of the Christian Faith before his Conversion, was extraordinarily called to embrace the same Profession, even as he proceeded in a journey purposely undertaken to suppress the Truth: and so of a Woul'te became afterward a Pastor, and the most laborious Preacher of Iesus Christ: Which Merit of God that we may still remember is to the praise of his Name, and our owne comfort, the Church hath appointed an yearly Commemoration thereof.

SONG LXVI.

Sing this as the 44. Song.

A Blest *Conversion*, and a strange
VVas that, when Saul a Paul became:
And, LORD, for making such a change,
VVe praise and glorifie thy *Name*.
For, whilst he went from place to place,
To persecute thy Truth and Thee;
(And running to perdition was)
By pow'refull Grace cal'd backe was he.

VVhen

2
 VVhen from thy Truth we goe astray,
 (Or wrong it through our blinded zeale)
 Oh come, and stop vs in the way,
 And then thy VVill to vs reueale;
 That *Brightnesse* shew vs from aboue
 Which prooues the sensual eie-sight blind;
 And from our Eies those *Scales* remoue,
 That hinder vs the *Way* to finde.

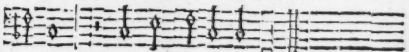
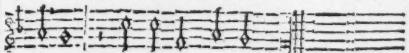
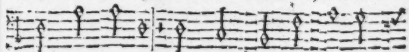
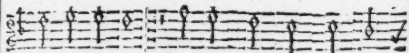
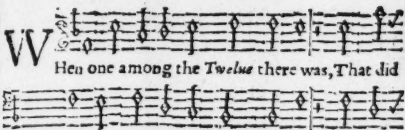
3
 And as thy blessed Seruant *Paul*,
 VVhen he a Conuert once became,
 Exceeded thy *Apostles* all.
 In painefull preaching of thy *Name*:
 So grant that those who haue in sinne
 Exceeded others heretofore,
 The start of them in Faith may winne,
 Loue, serue, and honour thee the more.

Saint Matthias.

Matthias was the Disciple which was chosen in the roome of Iudas Iscariot, And his Anniversaries is commanded to be obserued, that it might
 giue vs con inuall occasion to praise God for his Iustice and Favour: For his
 Iustice shewed in discouering, and not sparing Iudas the Traytours, abusing his
 Apostleshipe: For his Favour, declared in electing Matthias a faithfull Pa-
 stor of the Church. Moreover, the remembrance of diuers other Mysteries
 are reuiewed by the obseruation of this Day. And by taking occasion to
 reade publickly the Storie of Iudas his Apostacie, men are that Day put
 in minde, to consider what Iudgements hang ouer their Heads, who shall abuse
 the Diuine calling, &c.

SONG.

SONG LXVII.



To grant him true Repentance daignes;
Or cast him out, we pray.

²
Though horned like the *Lambe* he show ,
Or *Sheepe-like* clad he be,

Let vs his *Dragon* language know,
 And *Weluish* nature see;
 Yea, cause the *Lot* to fall on those,
 The charge of thine to take,
 That shall their *Actions* well dispose,
 And conscience of them make.

3

Let vs moreover minde his fall,
 VVhose roome *Matthias* got;
 So to believe, and feare withall,
 That we forsake thee not:
 For, *Isles*, be they ne're so high,
 Or great, or Sacred *Place*,
 Can no mans Person sanctifie,
 VVithout thy speciall Grace.

Saint *Markes* Day.

*S*aint *Marke*, being one of the foure blessed *Euangelists*, by whose *Pen* the *Gospell* of *Iesus Christ* was reuolued; This day is purposely appointed, to praise God for those gladtydings he brought, and that we might honour him also with such a *Christian* Memoriall, as becometh the *Ambassadour* of so great a King as our Redeemer: Which civill honour, due to the *Saints* of God, is hoped none will denie them; nor continue such *Institutions* superstitious, or so haue been purposed to an *Idolatrous* end.

SONG. LXVIII.

Sing this as the 44. Song.

FOr those blest *Pen-men* of thy *Word*,
 VVho haue thy holy *Gospel* writ,
 VVee praise and honour Thee, oh *LORD*,
 And our beliefe we build on it:

Those

Those happie Tydings which it brings,
With ioyfull heart, we doe embrace,
And prize, about all other things,
That precious token of thy Grace.

2

To purchase what we hope thereby;
Our utmost wealth we will bestow;
Yea, we our pleasures will denie,
And let our liues, and honours goe:
And, whomsoever it commeth from,
No other Gospel we will heare;
No, though an Angel down should come
From heauen, we would not him giue eare.

3

Our Resolutions, LORD, are such,
But in performance weake are wee;
And the Deceivers craft is much;
Our Second therefore, thou must be:
So we assuredly shall know,
When any Doctrines we receive,
If they agreeing be, or no,
To those which we professed haue.

Saint Philip and Iacob.

This Day is celebrated to the honour of God, and the Christian memoriall
of the two blessed Apostles, Philip and Iacob: At which time the Church
assembled here to offer to our remembrance such mysteries, as Christ deliue-
red unto them, that we might the oftner consider them, receive further
illumination concerning them, and praye God, both for such his fauours, and
for these Instruments of his Grace.

M

SONG.

SONG. LXIX.

Sing this as the third Song.

TO thy *Apostles* thou hast taught,
 What they, oh *Christ*, should doe;
 And those things which belecue they ought
 Of thee they learned too:
 And that which thou to the hast showne,
 hath beene disposed thus;
 They vnto others made it knowne,
 And those haue told it vs.

2

With them we doe confesse, and say,
 (What shall not be denide)
 Thou art the *Truth*, the *Life*, the *Way*,
 And we in thee will bide:
 By thee, the *Father* we haue knowne,
 Whom thou descendest from;
 And vnto him, by thee alone,
 We haue our hope to come.

3

For, thou to *Philip* didst impart,
 (Which our beliefe shall be)
 That thou within the *Father* art,
 And that he is in Thee;
 And saidst, what euer in thy *Name*,
 We should with Faith require,
 Thou wouldst giue care vnto the same,
 And grant vs our desire.

4

Of thee, oh **LORD**, we therefore craue,
 (Which thou wilt daigne, we know)

The

The good *Beliefe* which now we haue,
 We neuer may forgoe;
 And that the Sacred Truth, which we
 Thy *Word* haue learned from,
 From Age to Age deriv'd may be,
 Vntill thy *Kingdome* come.

Saint Barnabas Day.

THis Day is solemnized in commemoration of Saint Barnabas, a faithful Disciple of Iesus Christ; and so honour God for the benefit vouchsafed to the Church by his Ministrie: For he was a good Man, full of the Holy Ghost, and of Faith, as Saint Luke testifieth, Act. xi. 24. He was also by the Holy Ghosts immediate appointment (together with Paul) separated for the Ministrie of the Gospel, and confirmed in the Apostleship by the laying on of hands, Act. 13. 2.

SONG LXX.

Sing this as the 44 Song.

THy gifts and graces manifold,
 To many men thou, LORD, hast lent,
 Both now, and in the daies of old,
 To teach them Faith, and to repent:
 Thy *Prophets* thou didst first ordaine,
 And they as *Legats* did appeare;
 Then cam'st thy *Selfe*, and in thy Train
Apostles for attendants were.

2

For *Legier*, when thou went'st away,
 The *Holy-Ghost* thou didst appoint;
 And here *Successione* till this day,

M 2

Remaine.

Remaine of those he did annoint ;

Yea, thou hast likewise so ordain'd,
That to make good what those haue taught,
An *Armie-Royall* was maintain'd
Of *Martyres*, who thy *Battels* fought.

³
For *those*, and *Him*, for whom we thus
Are met, to praise thy *Name* to day,
We giue thee thanks, as they for vs,
That should come after them, did pray ;

And by this duty we declare,
Our Faith assures, that they and we,
(In Times diuided though we are)
Haue one *Communion* still with Thee.

Saint Iohn Baptist.

Iohn, called the Baptist, was he (as Christ himselfe testifieth) who was promised to be sent before him to prepare his way, Luk. 7.27. And by his preaching and Baptisme the People were accordingly prepared to receive him that was to follow. He was the true expected Elias, and slaine by Herod, for reproofing the Incest which the said Herod committed in taking his Brothers Wife : That we might praise God therefore for this Forerunner of our Saviour (and by his example remember to provide for his entertainment) the Church hath set apart this Day.

SONG. LXXI.

Sing this at the ninth Song.

¹
Because the World might not pretend,
It knew not of thy *Coming* day,
Thou didst, oh *Christ*, before thee send

Song 71.

177

A Gier to prepare thy way :
Thy *Kingdome* was the Blisse he brought ;
Repentance was the Way he taught.

2

And, that his *Voice* might not alone
Informe vs what we should belieue ,
His *Life* declar'd what must be done ,
If Thee we purpose to receiue :
His *Life* our patterne therefore make
That we the course he tooke may take.

3

Let vs not gad to *Pleasures* Court,
With fruitlesse Toies to feed the minde ;
Nor to that *Wildernesse* resort,
Where *Reedes* are shaken with the winde :
But tread the Path he trod before,
That both a *Prophet* was, and more.

4

Clad in repentant *Cloth of Haire*,
Let vs, oh *Christ*, (to seeke out Thee)
To those forsaken *Walkes* repaire,
Which of so few frequented be ;
And true *Repentance* so intend,
That we our courses may amend.

5

Let vs hereafter feed vpon
The *Hony* of thy *Word* Diuine ;
Let vs the Worlds entisements shun,
Her Drugs, and her bewitching Wine ;
And on our loynes (so loose that are)
The *Leather-belts* of *Temp'rance* wear.

M ;

Thus

6

Thus from thy *Grief* let vs learne,
 For thee, sweet *Iesus*, to prepare,
 And others of their sinnes to warne,
 How-euer for the same we fare :
 So thou to *Vs*, and we to *Thee*.
 Shall when thou comdest welcome be.

Saint Peters Day.

WE observe this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, that we may be thereby put in mind to be thankfull for those continuing favours received by his Ministry; That Pastors also may make him their patterne in discharging the charge Christ committeth unto them; That by considering his weaknesse we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.

SONG. LXXII.

Sing this as the third Song.

How watchfull neede we to become,
 And how deuoutly pray,
 That thee, oh **LORD**, we fall not from,
 Vpon our Tryall Day ?
 For, if thy great Apostle said,
 He would not thee denie,
 Whom he that very night denyd,
 On what shall we relye?

2

For of our selues we cannot leaue
 One pleasure for thy sake ;

No,

No, not one vertuous thought conceine,
 Till vs thou able make :
 Nay, we not onely thee denie,
 When persecutions be ;
 But, or forget, or from Thee flie,
 When peace attends on Thee.

3
 Oh ! let those Praiers vs auaille ,
 Thou didst for *Peter* daigne,
 That when our Foe shall vs assaile,
 His labour may be vaine ;
 Yea, cast on vs those powerfull Eies,
 That mou'd him to lament,
 We may bemone with bitter cries
 Our follies, and repent.

4
 And grant, that such as Him succede;
 For *Pastors* of thy Fold,
 Thy *Sheepe* & *Lambes* may guide & feed,
 As thou appointst they should;
 By his example speaking what
 They ought in truth to say ,
 And in their liues confirming that
 They teach them to obey.

Saint *James* his Day.

THis Day we praise God for his blessed Apostle Saint *James*, the Son of *Zebedeus*, who was one of those two that desired of Christ they might sit at his right-Hand, and at his left, in his Kingdome, as the Gospel for the Day declareth. And by occasion of that ignorant Petition (proceeding from
 their

their Carnall weaknesse; Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to tast the Cup of his Passion, before we can be glorified with him: So this holy Apostle did, For he was slaine by Herod, as is declared in the Epistle appointed for the Day.

SONG. LXXIII.

Sing this as the 44 Song.

HE that his Father had forsooke,
And followed Christ at his commands,
By humane frailtie ouertooke,
For place and vaine preferment stands.

Till by his Master he was taught,
Of what he rather should haue care;
How vndiscreetly he had sought,
And what his Seruants honours are.

2

Whereby we finde how much adoe,
The best men haue this world to leaue;
How, when they wealth & Friends forgoe,
Ambitious aimes to them will cleaue:

And sure this Angel-sin aspires,
In such men chiefly to reside,
That haue exilde those brute desires,
Which in the vulgar sort abide.

3

To thee, oh GOD, we therefore pray,
Thy humble minde in vs may dwell;
And charme that Friend of Pride away,
Which would thy Graces quite expell:

But of all other, those men keepe,
From this Delusion of the Fee,

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Who are the *Shepherds* of thy *Sheepe*,
And should each good example show.

4

For, such as still pursuing be
That greatnes, Which the world respects,
Their servile basenesse neither see,
Nor feele thy *Spirits* rare effects :

And doubtlesse, they, who most of all
Descend to serve both Thee, and thine,
Are those, who in thy Kingdome shall
In *Seates* of greatest glorie shine,

Saint Bartholomew.

This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistle appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great increase of the Christian Faith, and open confusion of the Churches Adversaries.

SONG. LXXIV.

Sing this as the ninth Song.

EXceeding gracious Favours, LORD,
To thy *Apostles* hast thou showne ;
And many wonders by thy *Word*,
And in thy *Name*, by them were done :
The *blinde* could see, the *Dumbe* could talke,
The *Deafse* did heare, the *Lame* did walke.

2

They all *Diseases* tooke awaie,
The *Dead* to life they did restore ;

Foule

Foule *Spirits* dispossessed they,
 And *Preach'd* the *Gospel* to the poore:
 The Church grew strong, thy Faith grew plaine,
 Their Foes grew mad, and mad in vaine.

3
 Oh! let their workes for euer be
 An honour to thy glorious Name;
 And by thy powre vouchsafe that wee,
 (Whom sin makes *deaf*, *blinde*, *dumbe*, and *lame*)
 May heare thy *Word*, and see thy *Light*,
 And speake thy *Truth*, and walke aright.

4
 Each deadly sicknesse of the Soule,
 Let thy *Apostles* Doctrines cure:
 Let them expell those *Spirits* foule,
 Which makes vs loathsome and impure,
 That we the life of Faith may gaine,
 Who long time dead in sinne haue laine.

Saint Mathew.

*S*aint Mathew, otherwise called Levi, was a Publican, that is, a Custom-gatherer: from which course of life (being hateful in those Countries) he was called to the Apostleship, and became also one of the foure Euangelists. To his religious memorie therefore, and to honour God, for the same vouchsafed (both to him and vs) by his Ministry, this Day is observed by the Churches Authoritie.

SONG. LXXV.

Sing this as the 44. Song.

W H Y should vnchristian censures passe
 On men, or that which they profess?

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A *Publican* S. *Mathew* was,
 Yet GOD'S beloued ne're-the-lesse;
 And was elected one of *Christ's*
Apostles, and *Euangelists*.

2

For, GOD doth not a whit respect,
Possession, *Person*, or *Degree*;
 But maketh choice of his Elect,
 From euerie sort of men that be,
 That none might of his loue despare;
 But all men vnto him repaire.

3

For these, oh let vs therefore pray,
 Who seeme vncalled to remaine;
 Not shunning them as cast away,
 GOD'S fauour neuer to obtaine:
 For some a while neglected are,
 To stirre in vs more louing care.

4

And for our selues, let vs desire,
 That we our *Auarice* may shun,
 When GOD our seruice shall require,
 As this *Euangelist* hath done,
 And spend the remnant of our daies,
 In setting forth our *Makers* praise.

Saint *Michael*, and all *Angels*.

This Day we glorifie God for the victorie Saint *Michael*, and his *Angels*
 obtained ouer the *Dragon*, and his *Angels*: Whereby the Church is freed
 from being preailed against by the furious attempts, or malicious accusations
 of the *Devil*. This Commemoration is appointed also, to moue vs thank
 ful

fully to acknowledge Gods mercie towards vs, in the daily ministry of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and malicious practises of euill Spirits, watching euery moment for aduantage to destroy them: Which, if we often consider, and how there be Armies of Angels, and Devils, night and day fighting for vs, and round about vs, we would become more carefull how we grieved those good Spirits, (who attend vs for our safetie) so the rebuicing of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch-angel) some vnderstand Iesus Christ: For he is indeed the principall Messenger, or Angel of our Salvation, and the chiefe of the Princes, as holy Daniel called him; yea, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertain, seeing he only is the perfect Image of his Father.

SONG LXXVI.

Sing this as the 44 Song.

TO praise, oh GOD, and honour thee,
For all thy Triumphs won,
Assembled here this Day are we,
And to declare thy Favours done:

Thou took'st that great Arch-Angels part,
With whom in Heau'n the Dragon fought,
And that good Armies Friend thou wert,
That cast Him, and his Angels out:

2

VWhereby we now in safety are,
Our dangers all secured from;
For to encrease thy Glorie here,
Thy Kingdome with great powre is come:
And we neede stand in dread no more,
Of that enraged Fiends despight,
Who in thy presence heretofore
Accused vs both day and night.

72

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3

In honour of thy blessed *Name*,
 This *Hymn* of thanks we therefore sing;
 And to thine euerlasting fame,
 Through Hea'n thine endlesse praise shall ring:

We praise thee for thy proper might,
 And, LORD, for all those *Angels* too,
 Which in thy Battell came to fight,
 Or haue beene sent thy will to doe.

4

For, manie of that glorious *Troupe*
 To bring vs *Messages* from Thee,
 From Hea'n vouchsafed haue to stoope,
 And clad in humane shape to bee;

Yea, wee belieue they watch and ward,
 About our persons euermore,
 From euill *Spirits* vs to guard;
 And wee returne thee praise therefore.

Saint Luke.

*This Day we memorize the benefit the Church receiued by the blessed Euang-
 gelist Saint Luke, a Physician both for Soule and body, and the first Eccle-
 siasticall Historiographer: For he was Author, not only of that Gospel
 which beareth his Name; but also of that Booke called the Acts of the Apo-
 stles, and an Eye-witnesse of most part of that which he hath written, re-
 maining a constant Companion of Saint Paul in his Tribulations. Worthie
 therefore ought we to honour him with a Christian memoriall, and praise God
 for the grace vouchsafed vs by his means.*

SONG. LXXVII.

Sing this as the 44. Song.

If those *Physicians* honour'd be,
 That doe the bodies health procure;

Then

Then worthy double praise is He,
VWho can both Soule and Bodie cure.

In life time both waies *Luke* excel'd,
And those *Receipts* hath also left,
Which many Soule-sicke Patients heal'd,
Since from the world he was bereft.

- 2 -

And to his honour this beside,
A blessed Witnesse hath declar'd.
That constant he did still abide,
When others from the truth were scar'd :
For which, the glorie, LORD, be thine;
For of thy Grace those guifts had he,
And thou his Actions did'st encline,
Our profit, and his good to be.

3

By his example therefore, LORD,
Vphold vs, that we fall not from
The true profession of thy Word,
Nor by this world be overcome ;
And let his wholesome Doctrine heale
That leaproous sicknesse of the Soule,
VWhich more & more would on her steale,
And make her languish and grow foule.

Simon and Iude, Apostles.

THis Day is dedicate to the praise of God, and the pious memorie of the two blessed Apostles of Iesus Christ, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this sollemnitie we are among other things, principally put in mind of that loue which Christ commandeth to
 6c

is continued among us, and of that beed we ought to have: vnto our abiding
in that state of Grace, wherunto God hath called vs, as appeareth in the
Epistle and Gospel appointed for the Day.

SONG. LXXVIII.

Sing this as the third Song.

1

NO outward marke we haue to know,
VWho thine, oh *Christ*, may be,
Vntill a *Christian loue* doth show,
VWho appertaines to Thee:
For, *Knowledge* may be reach'd vnto
And formall *Iustice* gain'd;
But till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

2

Loue is the sum of those commands,
VWhich thou with thine dost leaue;
And for a marke on them it stands,
VWhich neuer can deceaue:
For, when our *Knowledge* Folly turnes,
VWhen *Showes* no show retaine,
And *Zeale* it selfe to nothing burnes:
Then *Loue* shall still remaine.

3

By this were thy *Apostles* knit,
And ioyned so in one,
Their *True-love knot* could neuer yet
Be broken nor vndone.
Oh let vs, LORD, receiued be,
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,
That sin vndoe vs not,

4

Yea, lest when we thy Grace possess,
VVe fall againe away,
Or turne it into wantonnesse,
Assist thou vs, we pray.

And that we may the better finde,
VWhat heede there should be learn'd,
Let vs the fall of *Angels* minde,
As blessed *Iude* hath warn'd.

All Saints Day.

THis Day the Church hath appointed, *that to the praise of God & our comfort we should commemorate that excellent Myserie of the Communion of Saints; (which is one of the twelve Articles of Christian beleefe.) And that (considering how admirably the Divine wisdom hath knit all his Elect into one Body, for their more perfect enioying, both of his love, and the love of one another) wee might here receive a taste of the pleasure wee shall haue in the full fruition of that felicitie, and be stirred up also to such mutuall love and vnite as ought to be betwixt vs in this life. This is the last Saints Day in the Ecclesiastike Circuite of the yeare, generallly observable by the ancient ordinaute of the Church. And it seemeth to haue a Myserie in it; shewing, that when the Circle of time is come about, wee shall in our eternall Holy-day honour that blessed Communion, and Mystricall Bodie, which shall be made perfect, when all those (whom wee haue memorized apart) are vnited into one; that is, when the Father, the Sonne, the Holy Ghost; the Angells and all the holy Elect of God shall be incorporated together into a reysult, vnpeakeable, and inseparable union in the kingdome of heauen. Which the Almighty hasten. Amen.*

SONG. LXXIX.

Sing this as the ninth Song.

NO blisse can so contenting prooue,
As vniuersall Love to gaine,

Could

Song 79.

189

Could we, with full requiting *Loue*,
All mens affections entertaine :
But such a *Loue* the heart of man,
Nor well containe, nor merit can.

2

For, though to all we might be deare,
(Which cannot in this life befall)
Wee discontented should appeare,
Because wee had not hearts for all :
That we might all men loue, as we
Beloued would of all men be.

3

For, *Loue* in louing ioyes as much,
As loue for louing to obtaine ;
Yea, *Loue* vnfauld is likewise such,
It cannot part it selfe in twaine :
The *Riualls* friendship soone is gone,
And *Loue* diuided loueth none.

4

Which causeth, that with *Passions* pain'd
Somanie men on earth we see;
And had not GOD a meane s ordain'd,
This discontent in heauen would be :
For, all the *Saints* would iealous proue
Of GOD'S, and of each others *Loue*.

5

But, he whose wisdom hath contriu'd
His *Glorie* with their full *Contents*,
Hath from himselfe to them deriu'd,
This fauour (which that strife preuents)
One Body all his *Saints* he makes,
And for his *Spouse* this *One* he takes.

N

6 So

6

So, each one of them shall obtaine,
 Full *Loue* from *All*, returning too
 Full *Loue* to all of them againe,
 As members of one bodie doe:
 None iealous, but all striving how
 Most *Loue* to others to allow.

7

For, as the *Soule* is *All* in *All*,
 And *All* through euery member too;
Loue in that *Body-Mysticall*
 Is, as the *Soule*, and fills it so;
 Vniting them to GOD as neare,
 As to each other they are Deare:

8

Yea, what they want to entertaine
 Such overflowing *Loue*, as his,
 He will supply, and likewise daigne
 What for his full Delight they misse.
 That he may all his *Loue* employ,
 And they returne his fill of *Joy*.

9

The *Seed* of this content was sowne,
 When GOD the spacious world did frame;
 And euer since the same hath growne
 To be an honour to his *Name*;
 And when his *Saints* are sealed all,
 This *Mystery* vnseale he shall

10

Meane while, (as we in *Landskip* view,
 Fields, Riuers, Cities, Woods, & Seas;
 And (though but little they can shew)

Doe

Doe therewithall our fancies please ;
 Let *Contemplation* mapps contriue ;
 To shew vs where we shall arriue.

11

And though our hearts too shallow be,
 That blest *Communion* to conceiue,
 Of which we shall in Heau'n be free;
 Let vs on earth together cleaue.
 For, those who keepe in *union* here,
 Shal know by faith what shal be there.

12

Where all those *Angels* we admir'd ;
 With eu'ry *Saine* since time begun,
 Whose sight and loue we haue desir'd)
 Shal be with vs conioyn'd in *One* ;
 And *We* and *They*, and *They* and *We*,
 To GOD himselve espoused be.

13

Oh happy Wedding where the *Guests*,
 The *Bride* and *Bridegroom* shal be *One* !
 Where *Songs*, *Embraces*, *Triumphs*, *Feasts*,
 And *Ioyes of Love* are neuer done !
 But, thrice accurst are those that misse
 Their *Garments* when this *Wedding* is.

14

Sweet *Jesus*, seal'd and clad therefore,
 For that great meeting, let vs be ;
 Where *People*, *Tongues*, & *Kinreds* more
 Than can be told attend on Thee)
 To make those shous of lov & Praise,
 Which to thine honour they shall raise.

Rogation Weeke.

This is called Rogation Weeke, being so termed by Antiquity a Rogando, from the publike Supplications. For, then the Letanie which is full of humble Petitions and entreaties, was with sollemne Procession usually repeated; because there be about that Season, most occasions of publike Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plentie are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and trauielling, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countries abused from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approoueth it: And we yearly make vse also of those Processions, to keepe knowledge of the true bounds of our generall Parishes, for auoyding of strife. And those Perambulations were yearly appointed likewise, that, viewing Gods yearely blessing upon the Grasse, the Corne, and other fruits of the Earth, wee might bee the more prouoked to praise him.

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy Name
We prai'd for, as we ought to pray,
Thou would'st vouchsafe to grant the same.
Oh, therefore we beseech Thee now,
To these our prayers which we make,
Thy gracious care in fauour bowe,
And grant them for thy mercies sake.

2

Let not the *Seasons* of this Yeare,
(As they their courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deserue:
Let not the *Summer Wormes* impaire

Those

Those bloomings of the Earth, we see;
Nor *Blasphemes*, or distemper'd *Ayre*
Destroy those Fruites that hopefull be.

3

Domesticke brawles expell thou farre,
And be thou pleas'd our *Coast* to guard,
The dreadfull sounds of in-brought *War*,
Within our Confines be not heard:

Continue also here thy *Word*,
And make vs thankefull (we Thee pray)
The *Pestilence*, *Death*, and the *Sword*
Haue beene so long with-held away.

4

And, as we heedfully obserue
The certaine limits of our Grounds,
And outward quiet to preserve,
About them walke our *yeerely Rounds*:

So, let vs also haue a care,
Our Soules possessions, LORD, to know,
That no encroachments on vs there,
Be gained by our subtil *Foe*.

5

What pleasant *Groues*, what goodly *Fields*!
How fruitfull *Hills* and *Dales* haue we!
How sweet an *Ayre* our Climate yeelds!
How stor'd with *Flockes*, & *Heards* are we!
How *Milke* and *Honey* doth oreflow!
How cleare & wholesome are our *Springs*!
How safe from rauenous *Beasts* we goe!

And, oh how free from *Poysonous* things?

6

For these, & for our *Grasse*, our *Corne*;

N 3

For

For all that springs from *Blade* or *Bough*;
For all those blessings that adorne
Or *Wood* or *Field* this Kingdome through:

For all of these, thy praise we sing,
And humbly (*LORD*) entreat thee too,
That Fruit to thee we forth may bring,
As unto Vs thy Creatures doe :

7

So, in the sweete refreshing shade,
Of thy *Protection* sitting downe,
Those gracious Favours wee have had,
Relate we will to thy renowne ;

Yea, other men, when we are gone,
Shall for thy Mercies honour Thee.
And famous make what thou hast done,
To such as after them shall be.

Saint Georges Day.

THis may be called the Court Holy Day, for, with us it is solemnized by
on command, in the Court-royall of the Maiestie of Great Brittain
ly, or in the Families of those Knights of the Order, who are constrained
to be absent from the Solemnitie there held; which is usually on the Day an-
ciently dedicated to George the Martyr. Nevertheless, we beleene not that
it was he whom they anciently chose to be the Patron of the forenamed Or-
der: For, the Relation of him who deliuered the Lady from the Dragon, is
only a Christian Allegorie inuented to set forth the better the Churches de-
liverance. Iesus Christ is the true Saint George and our English martialle
Saint; Even he that comes tharmed upon the White Horse, Rev. 19. 11.
The Dragon he overthrowes is the Beast, mentioned in the same Chapter,
and called (a little before) the Dragon with seven heads and ten hornes:
The Lady he deliuers is that woman whom the Dragon persecutes, Rev. 12.
And to the honour of him, I conceive the most honourable Order of Saint
George to be continued, and this Day consecrated. Nor is there any irre-
uerence in imposing this Name on our Redeemer; For, George signifieth a
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Husbandman which is a Name or attribute that even Christ applied to his Father, Ioh. 15. 2. My Father (saith he) is the Vine, & I am the true Vine, & he that abideth in me, & I in him, he bringeth forth much fruit. And indeed, verie properly may this Nation call GOD their George, or Husbandman: For he hath (as it were) watered this Island with the Sea, walled it with naturall Bulwarks, built Towers in it, planted his Truth here, weeded, dressed, and replenished it like a Garden: And, in a word, carry way done the part of a good Husbandman thereon. Howsoever therefore the first occasion of this Doves great Solemnitie seeme but meane (as the beginnings of many Noble inventions were) yet I conceive that Institution to haue bene ordained to weightie and Christian purposes: Even to oblige the Peeres of this Kingdome by the new and strict banis of an honourable Order, to imitate their Patrons care ouer his Vineyard; to remember them, that they are the Band-Royall, in whom the Guard thereof is committed; to stir up in them vertuous emulation; and to shew them, how to make use of their temporall Dignities to the glorie of God. For, beside many other reuerend Officers, there belongs a Prelate also to their Solemnitie. And we thinke, we should not imagine, that the Founder of it (being a Christian Prince, assisted by a wise and Religious Countell) would haue so profaned the most excellent Dignitie of the Church, as to make it waite on Ceremonies ordained for ostentation, or some other vaine ends. More devoutly they deale who apprehend the contrarie, and are not in danger of his sentence; Euill to him that euill thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL praise and glorie that we may,
Ascribe we, LORD, to Thee,
From whom the Triumphs of this Day,
And all our glories be:
For of it selfe, nor East, nor West,
Doth honour ebbe or flowe;
But as to Thee it seemeth best,
Preferments to bestow.

²
Thou art, oh Christ, that Valiant Knight,

Whose

Whose Order we professe,
 And that Saint *George*, who oft doth fight
 For *England* in distresse :
 The *Dragon* thou o'rethrew'st is He,
 That would thy *Church* deuoure ;
 And that faire *Lady* (*LORD*) is she,
 Thou sauest from his power.

3

Thou like a *Husbandman* prepar'd
 Our Fields, yea, sowe them hast ;
 And, *Knight-like*, with a warlike Guard,
 From spoile enclos'd them fast.
 Oh daigne, that those who in a *Band*
 More strict then heretofore,
 Are for this *Vineyard* bound to stand,
 May watch it now the more :

4

Yea grant, since they elected are,
 New orders to put on,
 And sacred *Hieroglyphicks* weare
 Of thy great Conquest won ;
 That those (when they forget) may tell,
 Why such of them are worne,
 And inwardly informe as well
 As outwardly adorne :

5

That so their *Christian Knighthood* may
 No *Pagan-Order* seeme ;
 Nor they, their Meetings passe away,
 As things of vaine esteeme ;
 And, that we may our triumphs all,
 To thy renowne apply,

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Who are that *Saints* on whom we call,
When we *Saint Saint George* doe cry.

For publike Deliverances.

GOD hath vouchsafed unto this Kingdome many publike deliverances;
which ought never to be forgotten; but rather should be celebrated by
us at the daies Purim by the Israelites, Hest. 9.26. Especially that of the Fifth
of November; For the celebration whereof there is a Statute enacted:
And it is hoped we shall never neglect, or be ashamed to praise God for that
Deliverie, according to promise made to that purpose. For that, and the
like occasions therefore, this Hymne is composed.

SONG. LXXXII.

Sing this as the ninth Song.

With *Isr'el* we may truly say,
If on our side *GOD* had not been,
Our *Foes* had made of vs their pray,
And we this *Light* had neuer scene:
The *Pis* was digg'd, the snare was laid,
And we with ease had beene betraid.

2

But, they that hate vs undertooke
A *Plot* they could not bring to passe;
For, he that all doth overlooke,
Prevented what intended was:
We found the *Pir*, and scap't the *Gin*,
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne;
But from the *LORD* alone it came;

(A)

(A fauour vnderfcrued showne)

And therefore let vs praise his *Name* :

Oh, praise his *Name*, for it was He,

That broke the *Net*, and set vs free.

4

Vnto his honour let vs sing,

And *Stories* of his *Mercy* tell;

With praises let our *Temples* ring,

And on our Lips thanksgiuing dwell:

Yea, let vs not his loue forget,

While *Sunne*, or *Moon* doth rise, or set.

5

Let vs redeeme againe the *Times*,

Let vs begin to liue anew,

And not reuiue those hainous *Crimes*,

That dangers past so neare vs drew;

Lest he that did his hand reuoke,

Returne it with a double stroke.

6

A true *Repentance* takes delight

To minde *GOD'S* fauours heretofore :

So, when his *Mercies* men recite,

It makes a true *Repentance* more;

And where those vertues doe encrease,

They are the certaine signes of *Peace*.

7

But where encreasing *Sinner* we see,

And to such dulnesse men are growne,

That slighted those *Protections* be,

Which *GOD* in former time hath shown,

It shall betoken to that *Land*

Some *Desolation* neare at hand.

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8

Our hearts, oh, neuer harden so,
 Nor let thine Anger so returne;
 But with desire thy Will to doe,
 For our offences let vs mourne:
 And minde to praise (eu'n teares among)
 Thy *Mercies* in a ioyfull Song.

For the Communion.

WE haue a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalm or Hymne sung, the better to keepe the thoughts of the Communicantes from wandring after vaine objects: This Song therefore (expressing a true thanksgivinge, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacitie may be capable thereof) is offered up to their Deuotion, who shall please to receiue it.

SONG. LXXXIII.

Sing this as the third Song.

THAT Fauiour, LORD, which of thy Grace
 Wee doe receiue to day,
 Is greater then our Merit was,
 And more then praise we may:
 For, of all things that can be told,
 That which least comfort hath
 Is more, then e're deserue we could,
 Except it were thy *Wrath*.

2

Yet we, not onely haue obtain'd
 This worlds best gifts of Thee;
 But thou thy *Flesh* hast also daign'd,
 Our Food of *Life* to be:
 For which, since wee no mendes can make,

(And

(And thou requir'st no more)
The Cup of saving health we take,
 And praise thy *Name* therefore.

3
 Oh, teach vs rightly to receiue,
 What thou dost here bestow :
 And learne vs truly to conceiue,
 What we are bound to know ;
 That such as cannot wade the deepe
 Of thy unfathom'd *Word*,
 May by thy Grace, safe courses keepe
 Along the shallow *Ford*.

4
 This *Mysterie*, we must confesse,
 Our reach doth far exceed ;
 And some of our weake Faiths are lesse
 Then Graines of *Mustard Seeds* :
 Oh therefore, LORD, encrease it so,
 VVe Fruit may beare to Thee,
 And that *Implicit* Faith may grow,
Explicit Faith to be.

5
 With hands we see not as with *Eies*,
Eyes thinke not as the *Heart* ;
 But each retaines what doth suffice,
 To act his proper part :
 And in the *Body* while it bides,
 The meanest Member shares
 That blisse, which to the best betides,
 And as the same it fares :

6
 So, if in *Union* vnto Thee,

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United

Vnited we remaine,
 The *Faith* of those that stronger be,
 The weaker shall sustaine :
 Our Christian *Loue* shall that supplie,
 Which we in *Knowledge* misse,
 And humble thoughts shall mount vs hie
 Eu'n to Eternall blisse.

7
 Oh pardon all these hainous Crimes,
 Whereof we guiltie are ;
 To serue thee more in future times,
 Our hearts doe thou prepare ;
 And makethou gracious in thy sight,
 Both Vs, and this we doe,
 That thou therein maist take delight,
 And we haue loue thereto.

8
 No new *Oblation* we deuise,
 For sins prefer'd to be ;
 Propitiatorie Sacrifice
 Was made at full by Thee :
 The Sacrifice of *Thanks* is that,
 And all that thou dost craue ;
 And wee our selues are part of what
 VVe sacrificed haue.

9
 VVe doe no grosse *Realities*
 Of *Flesh* in this conceiue ;
 Or that their proper qualities,
 The *Bread* or *Wine* doe leaue :
 Yet in this holy *Eucharist*,
 VVe (by a meanes Diuine)

Know

Know we are fed with thee, oh *Christ*,
Receiuing *Bread and Wine*.

10

And though the outward *Elements*,
For signes acknowledg'd be,
VVe cannot say thy *Sacraments*,
Things onely signall be:
Because, who e're thereof partakes,
In those this powre it hath;
It either them thy Members makes,
Or Slaues of *Sinne and Death*.

11

Nor vnto those doe we encline,
(But from them are estrang'd)
Who yeeld the forme of *Bread and Wine*,
Yet thinke the *Substance* chang'd:
For we beleeue each Element
Is what it seemes indeed,
Although that in thy *Sacrament*,
There with on Thee we feede.

12

Thy *Reall Presence* we auow,
And know it so Diuine
That carnall Reason knowes not how
That *Presence* to define:
For, when thy *Flesh* we feede on thus,
(Though strange it do appeare)
Both *We* in *Thee*, and *Thou* in *Us*,
Eu'n at one instant are.

13

No maruaile many troubled were,
This Secret to vnfold;

For,

For, *Mysteries* Faiths Objects are,
 Not things at pleasure told.
 And he that would by *Reason* sound,
 What Faiths deepe reach conceales,
 May both himselfe and them confound;
 To whom his rules he leaues.

14

Let vs therefore our Faith erect,
 On what thy *Word* doth say,
 And hold their knowledge in suspence,
 That new foundations lay:
 For, such full many a grieuous *Reue*
 Within thy *Church* haue left;
 And by thy peacefull *Sacrament*,
 The VWorld of *Peace* bereft.

15

Yea, what thy pledge and seale of *Loue*
 Vvas first ordain'd to be,
 Doth great and hatefull *Quarrels* moue,
 VWhere wrangling Spirits be:
 And many men haue lost their blood,
 (VWho did thy *Name* professe)
 Because they hardly vnderstood,
 VWhat others would expresse.

16

Oh, let vs not hereafter so,
 About meere *Words* contend,
 The while our craftie common *Foe*,
 Procures on vs his end.
 But if in *Essence* we agree,
 Let all with *Loue* assay,
 To helpe vnto the VVeake to be,

And

And for each other pray.

¹⁷
Loue, is that blessed Cymment, LORD,
 VVhich must vs re-vnite;
 In bitter speeches, fire, and sword,
 It neuer tooke delights:
 The VVespons those of *Malice* are,
 And they themselves beguile:
 VVho dreame that such ordained were
 Thy *Church* to reconcile.

¹⁸
Loue brought vs hither, and that *Loue*
 perswades vs to implore,
 That thou all Christian hearts wouldst moue,
 To seeke it more and more;
 And that *Selfe-will* no more bewitch
 Our minds with foule debate;
 Nor fill vs with that malice, which
 Disturbs a quiet state:

¹⁹
 But this especially we craue,
 That perfect Peace may be
 Mong those that disagreed haue,
 In show of *Loue* to Thee;
 That they with *Us*, and we with *Thee*,
 May Christian Peace retaine,
 And both in New *Ierusalem*.
 VVith Thee for euer raigne.

²⁰
 No longer let *Ambitious Ends*,
 Blinde Zeale, or cankered Spight,
 Those *Churches* keepe from being Friends,

VVhom

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Whom *Love* should fast vnite :
 But let thy glory shine among
 Those *Candlestickes*, we pray,
 Wee may behold what hath so long
 Exil'd thy *Peace* away :

21

That those, who (heeding not thy *Word*)
 Expect an Earthly *Powre*,
 And vainely thinke some Temp'rall *Sword*
 Shall *Antichrist* deuoure ;
 That those may know, thy *Weapons* are
 No such, as they doe faigne,
 And hat it is no Carnall *warre*,
 Which we must entertaine.

22

Confessors, *Martyres*, *Preachers* strike
 The *Blowes* that gaine this *Field* :
Thanks, *Prayre*, *Instructions*, and the like,
 Those *Weapons* are they weild :
Long suffering, *Patience*, *Prudent-care*,
 Must be the *Court-of-Guard* ;
 And Faith and Innocencie, are
 Instead of *Wals* prepar'd.

23

For these (no question) may as well
 Great *Babel* ouerthrow,
 As *Ierichoes* large Bulwarkes fell,
 When men did *Rams hornes* blow :
 Which could we credit, we should cease
 All bloody *Plots* to lay,
 And to suppose, *Gods* holy *Peace*
 Should come the *Devils* way.

O

LORD

24

LORD, let that Flesh, and Blood of thine,
Which fed vs hath to Day,
Our hearts to thy *True-love* incline,
And drive ill thoughts away :
Let vs remember what thou hast
For our meere loue endur'd ;
Eu'n, when of vs despis'd thou wast,
And we thy death procur'd :

25

And with each other, for thy sake,
So truly let vs beare,
Our patience may vs dearer make,
When reconcil'd we are :
So, when our courses finish'd be,
VVe shall ascend above
Swine, Moone, and Stars, to liue with Thee,
that art the God of *Loue*.

Ember-weekes.

THe Ember weekes are foure Fasts, anciently solemnized as the foure principall Seasons of the yeere, and by an Institution appointed to be obserued for diuers good purposes. First, to humiliate our-selues by fasting, & prayer, that God might, upon our humiliation, be moued to grant vs the blessings be'nging to those Seasons. Secondly, that it might please God to strengthen our Constitutions, against the distemperatures occasioned by the several humours pre-dominate at those Times, to the endangering of our bodily healths. Thirdly, that we might be remembered to dedicate a part of euery Season to Gods glory. And lastly, that there might be a publike Fast'ng and Prayers made for those (according to the Apostles use) who by the laying on of hands were to be confirmed in the Ministry of the Gospel. For, the Sunday next after these fasts is the time ordinarily appointed for the Ordination of such as are called to these Offices.

SONG.

SONG. LXXXIV.

Sing this as the 9. Song.

THou dost from eu'ry Season, LORD,
 To profit vs, aduantage take,
 And at the ir fittest Times afford
 Thy Blessings for thy Mercie sake :
At Winter, Summer, Fall, or Spring,
 VVe furnish'd are of eu'ry thing.

2

A part therefore from each of these,
 With one consent referu'd haue we,
 In *Prayer* and *Fasting* to appease
 That wrath our sins haue moou'd in thee,
 And that thou maist not for our crimes,
 Destroy the blessings of the *Times*.

3

Oh grant, that our *Deuotions* may
 VVith true sincerenesse be perform'd,
 And that our liues, not for a day,
 But may for euer be reform'd :
 Lest we remaine as fast in sinne,
 As if we ne're had *Fasting* bin.

4

Our *Constitutions* temper so,
 Those *Humours* which this Season raigne,
 May not haue powre to ouerthrow
 That health, which yet we doe retaine :
 Else through that weakenesse which it brings,
 LORD, make vs strong in better things.

O 2

And

5

And since thy holy Church appoints
 These Times, thy *Workmen* forth to send,
 And those for *Pastors* now annoints,
 VVho on thy *Feld* are to attend :
 Blesse thou, where they (who should ordaine)
 With *Prayre* and *Fasting* hands haue laine,

6

Oh, blesse them, euer blessed LORD,
 Whom for thy worke the Church doth chuse,
 Instruct them by thy Sacred Word,
 And with thy Spirit them infuse,
 That liue, and teach aright they may,
 And we their teaching well obey.

*These that follow are Thankesgivings for
 publike Benefits.*

For seasonable Weather.

IT is our dutie to give God thanks, and praise him, both publicly, and privately for all his Mercies; especially, for such as tend to the generall good. And therefore the Church hath in her Liturgie ordained set formes of Thanksgiving for such ends: In imitation whereof, these following Hymnes are composed, that we might the oftner, and with more delight exercise this dutie, which is most properly done in Song: And thereby also the formes of Thanksgiving are much the more easily learned of the common people, so be sung of them amid their labours. This, that next followes, is a Thanksgiving for seasonable weather; by meanes whereof we enjoying the blessings of the Earth, ought at all times to praise God for the same.

SONG.

LOR
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SONG. LXXXV.

Sing this as the third Song.

LORD, should the Sun, the Cloudes, the Winde,
 The Ayre and Seasons be
 To vs so froward, and vnkinde,
 As we are false to Thee;
 All Fruits would quite away be burn'd,
 Or lye in VWater drown'd,
 Or blasted be, or ouerturn'd,
 Or chilled on the ground.

2

But, from our duty though we swarue,
 Thou still dost mercy show,
 And daigne thy Creatures to preserue,
 That men might thankfull grow;
 Yea, though from day to day we sinne,
 And thy displeasure gaine,
 No sooner we to cry begin,
 But pittie we obtaine.

3

The Weather now thou changed hast,
 That put vs late to feare,
 And when our hopes were almost past,
 Then comfort did appeare
 The heau'n the earths complaints hath heard,
 They reconciled be;
 And thou such weather hast prepar'd,
 As wee desir'd of Thee.

4

For which with lifted hands and eyes,

O 3

To

To thee we doe repay
 The due and willing Sacrifice
 Of giuing Thankes to day;
 Because, such Offerings we should not
 To render Thee be slow;
 Nor let that mercy be forgot
 VWhich thou art pleas'd to show.

For Plentie.

*P*lentie is the cure of Famine, and a blessing which, above all other, we labour and trauek for; yet, when we haue obtained the same, it makes us many times so waston instead of being thankfull, that we forget not onely Gods Mercie in that, but abuse all his other benefits. To put us therefore in mind of our dutie, and to expresse better a continuall thankfulness to the Almighty, this Hymne is composed.

SONG LXXXVI.

Sing this as the third Song.

How oft, and by how many crimes,
 Thee iealous haue we made?
 And, blessed GOD, how many times
 Haue we forgiuenesse had?
 If we with teares to bed at night
 For our transgressions goe,
 To vs thou dost, by morning light,
 Some comfort daigne to show.

2

This pleasant Land, which for our sin
 VWas lately barren made,
 Her fruitfulnessse doth new begin,

And

And we are therefore glad :
 VVe for those Creatures thankfull be,
 VVhich thou bestowest, LORD,
 And for that *Plentie* honour Thee,
 VVhich thou dost now afford.

Oh, let vs therewith in excelle
 Not wallow like to Swine ;
 Nor into gracelesse wantonneſſe
 Conuert this Grace of thine ;
 But ſo reuiue our feebled powres,
 And ſo reſreſh the poore,
 That thou maſt crowne this *Land* of ours,
 VVith *plenties* euermore.

For Peace.

Peace is the Nurſe of Plentie, and the meanes of ſo manie other bleſſings, both publike and private that God can neuer be ſufficiently prayed for its, yet a ſort of glorifying him, men moſt commonly abuſe it to the diſhonour of God, and their ruine. This Hymne therefore is compoſed, that it may giue occaſion to vs more often to meditate Gods mercie, and to gloriſie his Name, who about all other Nations haue taſted the ſweetneſſe of this benefit.

SONG. LXXXVII.

Sing this as the 3. Song.

SO cauſe vs, LORD, to thinke vpon
 Thoſe bleſſings we poſſeſſe,
 That what is for our ſafety done,
 VVe truly may confeſſe :
 For vve, vvhoſe *Fisla's*, in time forepaſt,

And

Moſt

Most bloodie VVar did staine,
 (VWhil' st *Fire & Sword* doth others vvaſt)
 In ſafety now remaine.

2

No armed Troupes the *Ploughman* feares;
 No ſhot our *Wals* o' returne;
 No *Temple* ſhakes about our Eares;
 No *Village* here doth burne;
 No *Father* heares his pretty Child
 In vaine for ſuccour cry;
 Nor *Husband* ſees his *Wife* deſil'd,
 VWhil' ſt he halfe dead doth lye.

3

Deare GOD, vouchſafe to pittie thoſe,
 In this diſtreſſe that be,
 They, to protect t' em from their Foes,
 May haue a Friend of Thee:
 For by thy Friendſhip we obtaine
 Theſe gladſome peacefull daies,
 And ſomevwhat to returne againe)
 VVe thus doe ſing thy praiſe.

4

VVe praiſe thee for that inward *Peace*,
 And for that outward *Reſt*,
 VVherevith vnto our loy:ts increaſe,
 This *Kingdom* thou haſt bleſt:
 Oh, neuer take th' ſame away,
 But let it ſtill endure;
 And grant (oh LORD) it make vs may
 More thankfull, not Secure.

For Victorie.

Our God is the Lord of Hosts, and the God of Battels: When for now
 therefore we have gotten the upper hand over our Enemies, we ought not
 to glorie in our owne Strength, Pollicie, or Valour; but to ascribe the Glory
 of it to him onely, and returne him publike thanks for making vs victo-
 rious over our Enemies: And this Mymne serueth to help thei'r Devotion who
 are willing to performe that dutie.

SONG LXXXVIII.

Sing this as the 44. Song.

WE loue thee, LORD, we praise thy Name
 Who by thy great Almighty arme,
 Hast kept vs from the spoile and shame
 Of those that sought our causlesse harme.

Thou art our Life, our Triumph-Song,
 The Joy and Comfort of our heart;
 To Thee all praise doe belong,
 And thou the LORD of Armies art.

2

We must confesse it is thy powre,
 That made vs Masters of the Field;
 Thou art our Bulwark, and our Tower,
 Our Rocks of refuge, and our Shield.

Thou taughtst it our hands and armes to fight;
 With vigor thou didst gird vs round;
 Thou madst our Foes to take their flight,
 And thou didst beat them to the ground.

3

With fury came our armed Foes,

To

For

To blood and slaughter fiercely bent,
And perils round did vs inclose,
By whatsoeuer way we went;

That had'st not thou our *Captaine* beene,
(To lead vs on, and off againe)
VVe on the place had dead bin seene.
Or mask'd in blood and wounds had laine.

4

This *Song* we therefore sing to Thee;
And pray, that thou for euermore
VWould'st our Protector daigne to be,
As at this time, and heretofore;

That thy continuall fauour showne,
May cause vs more to Thee encline,
And make it through the World be knowne
That such as are our Foes, are thine.

For deliuerance from a publike Sicknesse.

The Pestilence, and other publike sicknesses are those Arrows of the Almighty wherewith he punisheth publike transgressions: This Hymne therefore is to praise him, when he shall unslacke the Bow which was bent against vs; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgivings; for when we forget to perseuer in praising God for his Mercies past, we usually reuine those sins that will re-mune his Judgements.

SONG. LXXXIX.

Sing this as the ninth Song.

WHen thou wouldst, LORD, afflict a Land
Or scourge thy People that offend,

To

To put in practice thy Command,
Thy creatures all on Thee attend;
And thou, to execute thy Word,
Hast *Famine, Sicknesse, Fire, and Sword.*

2

And here among vs for our sin,
Afore *Disease* hath lately raign'd,
VWhose fury so vnstaid hath bin,
It could by nothing be restrain'd;
But ouerthrew both weake and strong,
And tooke away both old and young.

3

To Thee our cries we therefore sent,
Thy wonted pittie, LORD, to proue;
Our wicked waies we did repent,
Thy *Visitation* to remoue;
And thou thine *Angel* didst command,
To stay his wrath-inflicting hand.

4

For which thy loue, in thankfull wise,
Both hearts and hands to thee we raise,
And in the stead of former cries,
Do sing thee now a *Song of Praise*;
By whom the fauour yet we haue,
To scape the neuer-filled *Grave*.

For the **KINGS** Day.

THE first Day of **KINGS** *Raignes* hath bene anciently observed in most Kingdomes: And with vs that custome is worthily retained; partly, for small ends, and partly, that the people might assemble together, to praise God

God for the bene fit the Common-wealth receiveth by the Prince; to pray
for his preservation also, and to desire a blessing upon him and his Govern-
ments: To which purpose this Song is composed:

SONG XC.

Sing this as the third Song.

WHen, LORD, we call to minde those things
That should be sought of Thee,
Remembring that the hearts of Kings
A thy disposing be;
And how of all those blessings, which
Are outwardly possesse:
To make a *Kingdome* safe and rich,
Good *Princes* are the best.

2

We thus are mou'd to sing thy praise,
For *Him* thou daigned hast,
And humbly beg, tha all our daies
Thy care of vs may last.
Oh, blesse our *King*, and let him raigne,
In peacefull safety long,
The *Faiths* Defender to remaine,
And sheld the Truth from wrong.

3

With awfull *Loue*, and louing *Dread*,
Let vs obserue him, LORD,
And as the *Members* with their *Head*,
In Christian peace accord:
And fill him with such royall care,
To cherish vs for this;

As if his heart did feele we are
Some liuing parts of his.

4

Let neither *Partie* Struggle from
That duty should be showne,
Lest each to other plagues become,
And both be ouerthrowne:
For, o're a disobedient *Land*,
Thou dost a *Tyrant* set;
And those that *Tyrant-like* command,
Have still with *Rebels* met.

5

Oh, neuer let so sad a doome
Upon these *Kingdomes* fall;
And to assure it may not come,
Our sinnes forgie vs all:
Yea, let the *Parties* innocent
Some dammage rather share,
Then, by vnchristian discontent,
A double Curse to beare.

6

Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
What he intends on high.
But, teach him iustly to command,
Vs rightly to obey;
So, both shall safe together stand,
And doubts shall flie away.

7

When hearts of *Kings* we pry into,
Our owne we doe beguile;

And

And what we ought our selues to doe,
 We leaue vndone the while :
 Whereas, if each one would attend
 The way he hath to liue ,
 And all the rest to Thee commend,
 Then all should better thriue.

8

Oh, make vs, LORD, disposed thus ,
 And our dread *Soueraigne* saue ;
 Blesse vs in him, and him in vs,
 We both may blessings haue ;
 That many yeares for him we may
 This *Song* deuoutly sing ,
 And marke it for a happy day,
 When he became our KING.

Here endeth the HYMNES *and* SONGS
 of the CHURCH.



To the R E A D E R.

THat such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse, all (but some few of them) may be sung to such Tunes as haue beene heretofore in vse; For the beneht therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old Tunes they may be sung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be sung; Song the 3. 21. 32. 32. 35. 38. 43. 53. 57. 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandements, &c. may bee sung; Song the 5. 6. 8. 11, 12 27, 28 34, 42. 44. 48. 51, 52. 56 60, 61, 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

To the R E A D E R.

To the tune of the 112. 127. Psalmes, and
the Lords Prayer, &c. may be sung; Song the
7. 40. 41. 45. 49. 50. 54. 59. 62. 71. 74. 75. 79. 82.
84. 89.

To the tune of the 113 Psalm may be sung;
Song the 9. 10. 17.

To the tune of the 25. Psalm may be sung;
Song the 20.

To the tune of the 124 Psalm, may be sung;
Song the 47.

F I N I S.

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82.

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